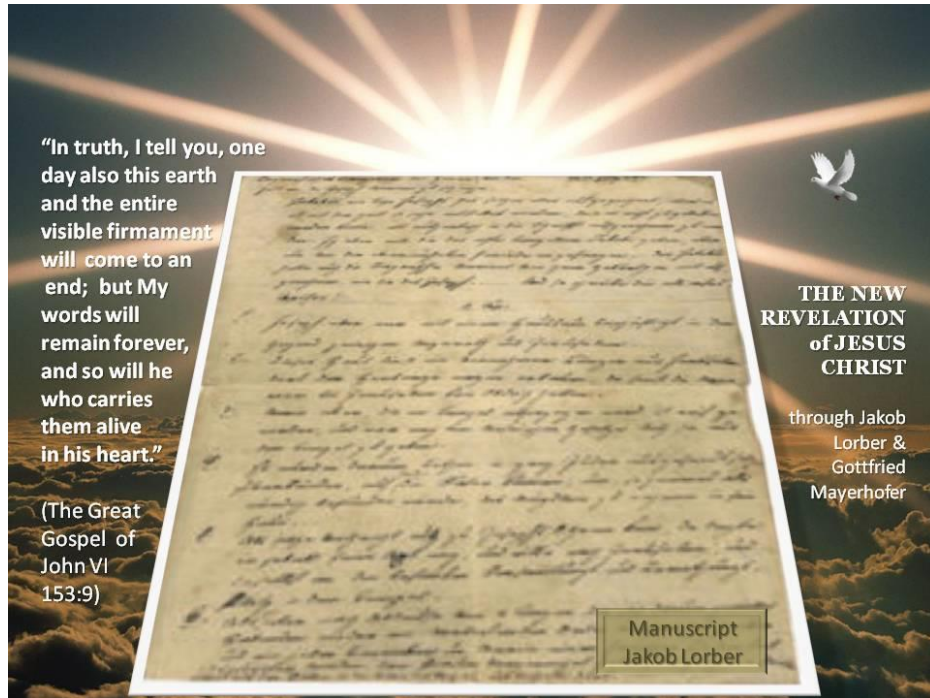


THE ETHIC OF THE NEW REVELATION

through Jakob Lorber and Gottfried Mayerhofer

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„Remembering My suffering, you cannot be proud; remembering My love, you cannot hate; and remembering My sacrifice, you cannot be mean; but by invoking My earthly name, you should strive after all these virtues which I personally practiced during My life on earth.”

(The Sermons of the Lord, chap. 24)

A presentation of the NEW REVELATION

Few of our fellowmen know that for more than a hundred and forty years, there is on earth a vast ensemble of spiritual writings known as the New Revelation, whose authors, the Austrian Jakob Lorber and, later, the German, Gottfried Mayerhofer presented themselves as humble scribes of God, thus, like all the prophets of the Scriptures, messengers of His teachings.

The two men explained that these writings were not conceived by them, but represented the fruit of a mysterious dictation clearly perceived in the area of their hearts, while the real author, who narrates everywhere in the first person, is the Lord Jesus Christ Himself.

If we accept this fact as possible, we also come to realize that, on the 10,000 pages of the New Revelation, we have nothing else but what we can find in the books of Old Testament, where the prophets communicate what they heard directly from God or His angels. Just that this time, although confessing about Himself as being Jehovah, the God of Abraham, Isaac and Jacob, the Author presents Himself with the name we all know He had during His earthly incarnation, 2000 years ago.

Other notable differences between the stories of old Jewish prophets and the revelations Lorber and Mayerhofer put on paper between 1840 and 1877, refer to the incomparable quantity, clarity and consistency of these latter ones. In fact, it is easy to observe that if Jesus Christ is, truly, the author of these writings, He addresses a more intellectually and morally mature humanity in plain language, according to this one's spiritual level.

But suppose we don't let ourselves so easily convinced by the fundamental affirmation of these writings – according to which they do come from Jesus Christ. Let's try then to get a little closer to these two people that wrote them with the greatest easiness and without any further correction. At the first lecture, one can observe that the vastness and the extraordinary quality of texts could immediately indicate that they were true literary geniuses, matchless theologians and mystics. However, the first one was a musician, while the second, a career officer. None of them was related, by profession, in a scholarly manner, to religion, science, philosophy or literature and, as with the Old prophets, many of the things they put on paper were hardly intelligible to them.

Without proceeding to an analysis of the writings, one can immediately ask if the two people could have eventually compose them in an abnormal mental condition, characterized by symptoms of hallucination. Then, we should consider that these people psychical health wasn't doubted by any of the people around them. Moreover, psychiatrically files emphasize an incontestable truth: the hallucinatory states specific to such a disorder leave unmistakable traces on the graphic and content of the suffering's writings, which get even more affected as time goes by. In Lorber's case, some of his correspondence has been preserved, as also his biography 'Jacob Lorber, the Styrian Theosophist', by Karl G. Ritter von Leitner, registrar general of Graz which present not only his own written confessions, but also affirmations of contemporary personalities of Graz who assisted him during the accomplishment of the New Revelation's work. Such accounts present the process of writing as rapid, fluent, without interruptions or corrections and the writer as being in a calm state of inner, but fully lucid receptivity. He wrote himself or eventually dictated to other persons, behaving as if hearing, in a manner inaccessible to the ones around him, a clear and uninterrupted speech. His home was searched in order to discover his eventual sources of information, but in it was not found any other book with the

exception of the Bible. Mayerhofer left also a testimony about the way this interior dictation unfolded with him, which clearly confirms that his writing experiences and Lorber's were fully similar.

In the case of the [New Revelation](#), unlike that of the known Christian Scriptures, there is an incomparable possibility of validating the authors' and witnesses' assertions, because the manuscripts of the New Revelation were preserved. After escaping a few times the peril of being destroyed (particularly during the WW2), they remained for many decades in the care of the German Lorber-Verlag Publishing House in Bietigheim. Hence, they can be eventually consulted for an assessment of the most unusual way in which they have been accomplished.

On the other hand, over time, the New Revelation's publishers and some of its supporters, considered that other more recent works, put on paper by Bertha Dudde, Johanna Ladner, J. Widmann and several others, are a continuation of the divine messages received by Lorber and Mayerhofer, thus also belonging to the New Revelation. Still, such assumptions remain a reason of dispute among the followers. As far as we are concerned, one could easily observe that from these newer writings lack the profound spiritual revelations about the natural world, the vast historical narrations and the accounts concerning the afterlife, the scientific predictions and clear prophecies from the amazing works written by Lorber and Mayerhofer. Also we can see that, in a stark contrast to the New Revelation - their relationship to the Christian Scriptures is very shallow, if any (please see the study [Discerning between true and false prophets](#))

Returning again to the two scribes, it's worth mentioning that none of them intended to make a profit nor obtained any from the writing of the New Revelation's books, but rather the contrary. In order to write what the Inner Voice dictated to him, Lorber gave up a life of well-being as an assistant of the director of the Trieste theater, providing for his subsistence only from music tutorials during the 24 years in which he dedicated himself to the communication of the numerous revelations he received. For this fatiguing work, he was appreciated just by a few closed friends and died anonymous, as also happened with Mayerhofer, some decades later.

However, we believe that what these two modest individuals who remained almost unknown in all this time since they accomplished their earthly mission, is far above the level of any known mystic or religious writings. All fundamental questions of humanity find in these writings a living answer which although can be perceived in a satisfactory manner by the human intellect, still hides an unfathomable deepness that touches the heart, remaining impossible to encompass by the mind's simple representations.

But if we still hold on to the idea that Jesus Christ may not be the real author of these writings, then it is necessary to explain how could one or more basically dishonest persons, be them either Lorber and Mayerhofer or others who might have served them as source of inspiration **confirm, explain and even fulfill the Christian Scripture**, preach incessantly the

most important values of humanity, answer to all fundamental questions of life from a spiritual perspective, offer a view of the afterlife consistent with recent, scientifically documented, stories of Near Death Experiences, make amazingly exact scientific predictions and clear prophecies concerning the evolution of civilization that were confirmed, sometimes after dramatic scientific controversies, decades after being put on paper...

It should be somehow explainable what dark interests could have prompted the author or authors of these writings to artfully join together history, religion, literature, philosophy and natural sciences with an unknown spiritual science, all in the name of One God that any true Christian believes in – the One who loved mankind so much that He decided to descend among people and even to give up the life of His body, in order to save them from the pitfall of an self-destructive, mortified existence, unworthy of the spiritual status given to them at their creation and to open their way towards an eternal blissful life...

The only major interest we can detect behind these writings (which is also stated in them a great number of times) is to motivate people to love God and their fellowmen, without any conditionality. If there would still be another, in contradiction with this one, surely that would be extremely bad represented in these texts. We firmly believe that any authentic Christian should feel stimulated to explore the New Revelation and observe the extraordinary support it offers to the Scriptures. But truly, we would invite anybody, regardless of their religious apartenance or deepest convictions, to try to approach this extraordinary teaching of love, ethic and liberty, in order to see by themselves if this awakens in them an inner response, such as a profound recognition of their heart and conscience.

Introduction

In order to present everything that is obviously of a moral nature in the New Revelation, one should really give the entire 10,000 pages body of works, with maybe just the exception of the few chapters in which we can find only purely natural depictions¹. And not that the love and virtues of our divine creator wouldn't stand behind these too, but only that they may not be so easy to grasp as with the rest of the New Revelation's texts.

The whole New Revelation is indeed imbibed with the highest moral originating from the pure unconditional divine love and manifesting through all its eternal virtues. The human conscience, as also the true love for fellowmen in the spirit of God from man's heart can fully

¹ especially in 'The Earth', 'Saturn', 'Natural Sun', 'The Fly' (through Jakob Lorber)

identify them. And even if there would be any problem with that, we have the blessed apostles James and Paul plain explanations:

[[3:17} But the wisdom that is from above is first pure, then peaceable, gentle, [and] easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. (James 13:17)

{4:8} Finally, brethren, whatsoever things are true, whatsoever things [are] honest, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] lovely, whatsoever things [are] of good report; if [there be] any virtue, and if [there be] any praise, think on these. (Phillipians 4)

{5:22} But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, {5:23} Meekness, temperance: against such there is no law. (Galatians 5)

So, what we are going to present here are just some of the teachings that we found to answer some of the main moral questions of today's humanity in a very understandable manner, with very few added comments. Assuredly, many other texts could have been quoted on each of the subject, so we added a couple of recommendations for further reading at the end of this introduction. However, as the divine core is everywhere the same, even one of the following teachings of the Lord can really satisfy the human thirst for righteousness, justice and goodness forever. On the other hand, as long as we adjust our lives accordingly, more of God's food is always more blessing for the hungry seeker, who finds in it ever more justification to love and follow Him with a child-like faithfulness in all possible circumstances.

As said, all the works of the New Revelation present in great detail the extraordinary moral order derived from God's eternal love, which underlines everything in the natural and spiritual creation. However, for a real understanding of the proper way to deal with Lord's teachings, as also for an essential summary of all New Revelation's ethic teachings, we would invite you to read '[Explanation of the Scriptures](#)', '[The Sermons of the Lord](#)' and '[Secrets of life](#)'.

Also, as supplements of this study, we would recommend the brochures: [Who is my neighbor](#), [Neighborly love](#), [Neighborly love - Do not repay evil with evil](#), [Messages for the followers of the Lord](#), [The way to Eternal Life](#), [Divine advices concerning the right social order](#), [Divine advices concerning children, youth and family](#), [Messages for the poor and suffering ones](#)

S. Panaitescu,

2018

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THE ONLY LAW IS LOVE

THE PURE TEACHING OF THE LORD GIVEN TO THE FIRST MEN

4. But Abedam² turned to them and said: "My love be with you and in you! **Love each other in this My love and be glad and of good cheer together, and be obliging to one another and glad to serve, and you will thereby at all times reveal that you are truly My dear little children in whom the holy Father takes, and always can take, pleasure; for the day of the great liberation has come near.**
5. "If Adam continued to live on earth seven times as long as he has already lived and will still be living, it would happen before the eyes of his flesh.
6. "So act according to My will lest the day find you unprepared when it comes.
7. "But prior to that will come the great Time of times. Whoever will then be received, for him the great day of liberation will occur in his time. But for him who will not be received the day of liberation will be a day of judgment, namely, a judgment through fire and in the fire of My wrath.
8. "Those will understand it in the depth of their life who will be perfect out of and in the spirit of My love and thus also in all the wisdom out of it.
9. "Therefore, be of a glad heart also you; for now you know that one day all hard bonds shall be loosed.
10. "But what would man give in order to become a lord of his life?
11. "I have now shown all of you how you can achieve this and then be it in the fullest measure. So you shall also be glad; for this is why I have shown you the road of pure love, which leads everyone to this glory of life.
12. "If someone might say: 'How can I be a lord of my life if I always have to live like an obedient servant?'
13. "Then I tell you: While you are servants of the world and your flesh, you are harnessed to the yoke of servile obedience. But once you are servants of My love you will be liberated from any yoke whatsoever and will thus be perfect lords of your life; for love alone will and can make you completely free.
14. "How should love not be able to achieve this, being a living and exceedingly delicious spice of one's own will?
15. "Of what benefit to such a man should then be some commandment to be obeyed when he has love which comprises all the commandments within it and is a master of all law?
16. "Or is it necessary to coerce someone to an action which he would have carried out spontaneously with all his heart?
17. "Thus love, superior to all commandments and laws, as itself life, is also a perfect lord of one's own life! - Say whether this is not so!
18. "Since it is thus, be exceedingly glad; for I, your holy Father, have now given you the fullness of love, even My own love, and all glory of life with it.

² The Lord manifest through an angel, as we find from other New Revelation reference

19. **"Therefore, you shall not adhere to the world and to the flesh choosing the serviceable and servile means for the purpose.**

20. "For all this did not go forth from My love, but was begotten out of My wisdom, which is and subsists in the endless light-spheres of My Deity, now formed into a foundation testing your love for Me.

21. **"Therefore, do not say to each other: 'This plot of earth belongs to me, and this tree is mine, and I can do with my body as I please!'; for this will more and more draw you away from My love, and you will thereby become servants of the world and thus of death finding it utterly difficult, slow and burdensome to detach yourselves again from the world. And one day much fire will have to come over you to melt you away from the iron shackles of death.**

22. **"So be exceedingly glad for you have recognized that there is only one God, one Lord, one Proprietor of all things and one holy Father, and you all are His children and brothers and sisters to one another to whom I gave all this in equal parts. Thereby you know that you do not belong to the world, but to Me, the Father, in all the fullness of My love and great grace.**

23. "So do heed this above all and love each other as you love Me, and life's glory will be your share from now on and you will be and forever remain in it in great joy. (THE HOUSEHOLD OF GOD vol. 2, chap. 137)

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TRUE BROTHERLY LOVE MEANS TO SHARE EVERYTHING

3. "Truly, I say to you: **Whoever says: 'I love God and my brothers!'**, but has something more than his brothers and does not share it with them so that only the smallest part remains to him, is still full of self-love and not worthy of the Father. If someone had ten brothers and possessed twelve apples, he should give eleven apples to his brothers, keep only half of the twelfth for himself and keep the other half for his brothers, too. Then he would be a true child of the holy Father in Heaven and worthy of Him.

4. **"If a father loves his children more than those of his brothers, he is still in the self love, too, and not worthy of the Father.** And I say: Truly blessed will be he who over the need of the brother forgot his own need and in order to relieve the need of the brother's children sacrificed the need of his own children to God, his true Father, in grateful and loving submission.

5. **"It is better for you if for love of your brothers you are the poorest among them rather than the richest. For when you have shared your gifts and a share has still remained to you, you have still provided for yourself not respecting your Heavenly Father's care. If out of true brotherly love you have given all to your brothers and kept nothing for yourself, you have freed yourself completely and left all care for you to the Father in Heaven.** Will this mighty, exceedingly good and holy Father let such a child be in want?

6. "I tell you: In truth, he shall have a hundred for one, a hundred times hundred for ten and the infinite for everything.
7. **"Judge for yourselves. Would there ever be want and misery among brothers if they were all full of love towards each other and one was as all and all as one?"**
8. "O truly, then everyone would have plenty of blessings from the blessed care of the holy Father.
9. **"So if you want to be worthy, well provided for children of the *one* holy Father in heaven, live as brothers and sisters with each other. If you will be living like that the holy Father will also dwell among you and care for all of you, but if not, everyone will soon revert to the old curse and will be compelled to seek a very hard piece of bread in the sweat of his brow among thorns and thistles.**
10. "Let this be your attitude towards each other: If your brother has done something for you, make sure you do not let him go without a good reward. If you have rendered a service to your brother, you shall not even dream as if your brother owed you a debt, but let your own brotherly love be your greatest reward. This will please your Father in Heaven. But if your brother's love urges him to pay you, accept such payment only as an offering of your brother's love, and thank and kiss him for it. For whatever you receive you must regard purely as a gift; then you will be a proper brother to your brothers and the holy Father will forever be very pleased with such children. *Amen.*" (THE HOUSEHOLD OF GOD vol. 1, chap. 154)

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THE MAIN LESSON FOR THE DISCIPLES – ACTIVE LOVE IS WHAT MATTERS FOR THE LORD

The solid building stones for My and your future spiritual dwelling are works - works performed on account of the love of God and your neighbour. They alone are lasting, give you calmness and peace, and shine as good examples for others who, from your good works, will recognize you as genuine and not as false prophets and teachers whose heart is not like that of a ravening wolf, but like that of a good-natured lamb and does not give forth hatred, anger, envy, jealousy or vengeance, but only love, is spreading love and wants to reap also love. (The Lord's Sermons, chap. 33)

[5] I said: "Look, this Earth and the whole visible sky with everything that it contains will disappear, but My words and My promises will eternally not disappear. I will also never leave your justified prayers unanswered. But in this time, the Kingdom of God needs power, and only those who will pull it to themselves with power will fully possess it. Therefore, a lot of inner and outer battles will be needed to completely attain it.

[6] But do not fear the enemies who can indeed kill the body of a person but they cannot harm the soul. If you want to fear someone, then fear God who can cast an evil soul into Hell. (THE GREAT GOSPEL OF JOHN Book 23, chap. 92)

[1] NOW I woke up, sat upright and said: “If you believe in Me and live and act from now on according to My teaching, you will do everything to Me which deserves My love, mercy and compassion. You still will have much to do in My name. If you will do everything what My Spirit in you will desire – out of love for Me and your neighbor – then by that you will indemnify everything what you have received by My love and mercy.

[2] Whatever good work you will do in My name for your poor fellowmen, spiritually and physically, this you will have done for Me.

[3] Out of love for Me you are now also taking with you the youngsters, who I have entrusted to you, and still a few poor people from here, who still will give you a lot of earthly expenses, trouble and worries. Look, this I also accept as if you have done it for Me, and also for that I will prepare for you the reward in the Heavens, and in this world you will suffer no harm.

[4] But if also you – because this has to be and has to happen in the world – would be afflicted by a number of trials and temptations, then suffer them with patience and do not be displeased, then they will be for your blessing, because the one I love, I also put to the test and I submit him to all kinds of trials. (THE GREAT GOSPEL OF JOHN Book 19, chap. 97)

[3] But never pay attention to the judgment of the world; for the world is and remains terrible and evil, and lies, deception and arrogance are its main elements!

[4] I tell you that you will be able to move mountains in My name and do even greater things than what I am doing now; but the thought should never rise in you that you have done something through your own strength and power; for that does not exist in this world! Only through the power of the Spirit of God will all these things which can be useful for man be possible for you!

[5] All power will be yours in a mind truly devoted to God, and for as long as someone does not become arrogant. But if someone takes honor and reward for their own use, he will lose the divinely spiritual characteristic in himself in that same moment!

[6] Flee from nothing more than from the riches of this world and its worshippers; for no man is worse on this whole Earth than he who envies and longs for earthly treasures; for he curses in his actions the love and all the truth of the heart which comes from God.

[7] If such people come to you, show them the door and show them that God’s word and its power should never be thrown to the unruly pigs of the Earth as casual food! Indeed you should not curse them for it and also not wish them harm, for all anger and all rage is of the Spirit of God, but they will be punished enough through this if they are seriously sent away from your doors and your friendship!

[8] If such people come to you in misfortune, do not listen to them; for help will not make their heart better – on the contrary: they will be even more careful afterwards and will act more cleverly for the sake of their sacks of gold; but they will laugh at you and mock you

and declare your help to be empty wind bags and will call you lazy braggarts and deceivers! Let that be far from you; for God's power in you should only be of benefit in words and in actions to those alone who have made themselves worthy of it in all the humility of their hearts! (THE GREAT GOSPEL OF JOHN Book 11, chap.61)

[13] Therefore you should not worry what will become in time of this My teaching; **since I alone know about all the things which have to take place in this world and what must be allowed, so that one day it also will become life bright in the blind world!**

[14] However, it will not happen as quickly as you think; since I alone know the life elements in this earth and also knows best, what it takes to lead them in time to a higher life light. Therefore do not ask any further and be of a cheerful courage!

[15] **See, there are still waiting quite peculiar wretched events for Me in this world, which will actually not have to wait very long! But because of it, you will not have noticed any sadness in Me. Let there come as it want to be. I alone am the Lord! Beyond My wisdom and beyond My will nothing can happen. What happens and what still is going to happen, is calculated and directed from above and has its deepest holy reason; however, who is with Me in the heart and in love and in the will, the very worst world cannot harm him in any way.** However, who is one with Me only in wisdom, will have to endure many and evil battles in the world; since the world will in its material reason never recognize, that its apparent something, is actually nothing before the spirit. – Be content with this and have a totally cheerful disposition with Me!” (THE GREAT GOSPEL OF JOHN Book 15, chap. 22)

[5] I said: “You can become My disciples indeed, but not that easily as you might think; **for who wants to become My disciple, must break from the world completely and may not look at its temptations; since all the world is a continual judgment and perpetual death! Who loves the world, is not suitable to become a true disciple of Mine; since the love for the world has no life as foundation, but only judgment and death.** However I do not need dead disciples but totally free and living disciples. If you can become such, you can also stay with Me! (THE GREAT GOSPEL OF JOHN Book 15, chap. 91)

72. HOW TRUE DISCIPLES OF THE LORD SHOULD BEHAVE

[1] NOW also I stood up from My chair, walked with a friendly face to the pagan priests and the citizens of this city and said: “Listen, **if you will in My name, with the right unselfish neighborly love, spread My light and Kingdom among your brothers and sisters who are still languishing in deep darkness, you yourselves will be more and more enlightened and your life will become more and more perfected, and only from then on things will be revealed to you of which you have and also cannot have any idea yet.**

[2] Stay from now on faithful to this intention, and do not let it be pushed aside by the enticements of this world. Then you will stay in Me and I in you.

[3] **Try first to conquer the world within yourselves, then it will also be easier for you to conquer it in your brothers. No one can give his fellowman something which he does not first possess himself. If someone wants to awaken love in his brother he must come to him**

with love, and if someone wants to generate humility in his fellowman he must come to him with humility. In this way, meekness will in turn generate meekness, patience patience, goodness goodness, and mercy mercy.

[4] Take you all an example on Me. I am the Lord over everything in Heaven and on Earth. In Me is all might, rulership and power, and nevertheless, with all My heart I am full of love, humility, meekness, patience, goodness and mercy. Let all of you be the same, then one will clearly see that you are truly My disciples.

[5] Love one another mutually as brothers, and do what is good for each other. Let no one exalt himself above another, wanting to be the first, for I alone am the Lord. You all are only brothers. In My Kingdom only he will be the first who is the least and always willing to serve his brothers in all that is good and true.

[6] In Hell, on this side and on the other side – the kingdom of the devils and all malicious spirits – the haughtiest, proudest, greediest and most dominant spirit is the first and a torment for the lowly and the small ones. They are eager to keep the others more or less in some kind of humility, obedience and submissiveness. But in My Kingdom it is not so, but it is as I have just told you.

[7] Look at the big ones of this world, sitting on their thrones and ruling over the nations. Who is the one that can near them except with great submissiveness? If someone would dare to near a ruler with an authoritative attitude, what would be his fate?

[8] Look, such is also the order in Hell. But among yourselves, My disciples, it should not be so, but only as I have shown you.

[9] The big ones of the world want to be begged a long time before they would do a good deed for someone, as if it is an exceptional mercy, but you should not want your fellowmen to beg you first before doing a good deed for them, for you can ask God, the true Lord and Father of eternity, for all good things, and you will receive them, but brothers among each other should not want to be begged first.

[10] And if a humble, poor brother asks something from his richer brother, the richer one should not withhold what the poor one requested from him to do, for the one hardheartedness will awaken the other, and this is not My Kingdom.

[11] What good would it be for man if he would say and confess in himself: ‘Lord, Lord, God of Heaven and Earth, I believe without doubting that You are the only, eternal, only true, all-wise and almighty Creator of all material and spiritual worlds, and all that lives, thinks and wills, lives, thinks and wills only from You.’

[12] I say to you that this would not be useful for the true salvation of anyone’s soul. Such faith is only beneficial for someone’s soul if he will joyfully do what I advised him to do, because **someone who kindly and willingly does My will, will do tenfold more with the little that he can do than the one who wants to be begged a long time and who then praises himself about the deed of love he did for his fellowman and boast about it.**

[13] Do as you have heard now from My mouth, only by that it will become really clear in you that My words are truly God’s words. By that you will awaken My Spirit in you and will guide you into all the wisdom of the Heavens, will cleanse you for eternal life and make you true children of God.” (THE GREAT GOSPEL OF JOHN Book 23, chap. 72)

[12] I said: “The work for My Kingdom will not be without resistance, but if you come across all kinds of small and now and then also strong resistance, then do not lose courage,

trust or faith in Me, then you will not have worked in vain. For in this time – as I already told you – in which the might of Hell on this Earth has become very strong among the people, My Kingdom needs energy and great efforts, and only those who will pull it to themselves with energy will have it as their possession.

[13] Thus, also over you will come all kinds of trials and temptations, but when they come, then remember that I told you in advance.

[14] **So be courageous and fight with wisdom and always with all love against the raids of the world in you and also outside of you. Then, with My continuous help, you will reap abundantly golden fruits for your work for Heaven, and your joy about it will be great and everlasting.**

[15] Every good worker is worth his salary, and when the work is heavier and more difficult, the worker will be worth of a greater and better salary – which you surely can understand. But the one who does not want to work anymore because the effort is too much for him, can also not expect a salary and will then also not eat but suffer hunger.

[16] If the physical hunger is already such torment, the spiritual hunger will be a much greater torment for everyone who already ate from the bread of the Heavens but who then did not make any effort to obtain a greater provision of this bread so that his soul can live from this provision forever.

[17] **The true bread and the true drink from the Heavens am I, in the eternal truth of everything that I taught you.**

[18] Although you received a greater provision of this bread and wine, take care now you yourselves that it will not diminish. In order to strongly prevent this you should continuously be active in My name. My love will strengthen you and My wisdom will guide you.” (THE GREAT GOSPEL OF JOHN Book 23, chap. 99)

At that time John said that he who had two coats should give one away, and he who had plenty to eat should share with a hungry one; also, that no one should demand more than is due to him if he has a claim to something. All these examples point to one thing. **Be generous, be just - the same as your Father in heaven. Give, so that also you may receive; forgive - that you, too, may be forgiven!** (Sermons of the Lord, chap. 4)

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THE TRUE RIGHTEOUSNESS. FAITH AND LOVE. ONE COMMANDMENT

- Sermon 31 -

Fifth Sunday After Trinity. True Righteousness

St. Matthew V, 20: *"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."*
(April 2, 1872)

This chapter presents to you My whole teaching, the essence of all that concerns man. It is pointed out to you how his suffering, his sacrifices and struggles will one day have a spiritual worth and how he is to use his conscience as guidance in weighing all his thoughts, words and actions if ever he wants to be called My child.

The Sermon on the Mount was the most powerful sermon ever delivered by Me during My pilgrimage on earth and thus it comprises everything that made Me descend to this dark earth and to suffer the greatest humiliation - resulting in My and My teaching's greatest triumph.

In this sermon I held out hopes of great beatitudes to My listeners and disciples for all who keep My commandments of love and for their sake take upon themselves hardships and sufferings. I also illustrated to them the importance of their mission, that I do not wish to preach My teaching in vain, and that everyone who hears it should also apply and spread it. I refer to those verses that deal with the salt of the earth, the city on a hill and the lighted candle that should be allowed to shine and not burn hidden under a bushel.

I told them that they were the salt of the earth, which corresponds to the burning or stimulating part of the spiritual world of the soul, as it is needed for activating, for the elimination of the inferior, for the material metabolism. Where there is no salt or stimulant, there is no life, no motion, no warmth, no light. And where the salt has lost its savour - as it says in the Gospel -, that is, where it has deteriorated, it achieves the opposite. Therefore, it must be cast out that people may tread on it. Trodden upon into the dust and sand it will help build other creations on another basis, just as the evil committed by men must in the end, through My providence, contribute to progress, to the betterment of the spiritual beings, only in another form and under different conditions.

Thus I admonished the people and My disciples not just to listen to My word and keep it to themselves, but also to pass it on to others and practise it in their actions. I also told them that My teaching was not new, but that it only presented in a true light the directions received from Moses and the Prophets. **I explained the meaning of the words and showed all mankind how all these divine predictions and instructions by the men I had sent had always one and the same purpose, namely, to teach people to recognize their spiritual worth and to prepare them on the shortest way for their passing into the spiritual world, as befits beings with a divine spark from Me in their hearts. I assured all that My words were everlasting because they came from the Eternal, Supreme Being.**

I also told them that I would punish any disparagement of these My laws, here and in the hereafter, because I knew beforehand that in times to come men would use My commandments of love as a cover for following their own interests and safely practising their passions of hate and revenge. The Pharisees and scribes did the same already during My time with the teachings of Moses and the Prophets. And that is why I said to My disciples and the people gathered around Me: **"For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven!"**

Although it is only this verse that is given for this Sunday, I had to explain also the preceding ones of the same chapter which lead conclusively to the twentieth verse from which we can then proceed. Referring to the deceitful and hypocritical righteousness of that class which during those times had been given the power and the right to teach and interpret to the people the meaning, cult and dogmata of their religion, and knowing in what way they performed this - not according to My wishes, but according to their own ideas and plans - it was, of course, up to Me

to give the people and My disciples better interpretations of the existing laws and to render their conscience more sensitive. I had to do this also because in those times the priests and scribes interpreted the laws in such a way that they were not hard to fulfill and gave them plenty of scope for committing the most abominable acts without apparently offending against the divine laws of Moses, and even giving the impression of adhering to them strictly.

Therefore, **the twentieth verse is followed by all the other true commandments of love which in those times were regarded as contrary to what was believed, for retaliation, revenge, hatred, persecution appeared justified through some religious texts. They were also considered as inconsistent because it is much easier to satisfy hatred's thirst for revenge than to forgive an enemy or overwhelm with favours one who has evil intentions.**

It is because of this that this particular sermon, especially from the twentieth verse onward, has been described as the more important, for in it the symbol of love, the standard of love for the fellowman, and of forgiveness, was laid down by Me as the sole guiding principle for life's journey, when I called out to all: **"Under this banner alone and with this all-embracing love with which I, as the God and Creator, hold all My created beings, only with this love can you humans become citizens of a spiritual realm, citizens of My heaven!"**

In the subsequent verses I mentioned various circumstances in life where man shall and can practise this love of his brother and fellowman. I showed how far this love shall and must go if its acts are to be of any spiritual value before Me. I set the corner-stone for man's readiness for sacrifice which, unfortunately, was a stumbling-block then and still is to this day.

I told My audience: **Just as I, as God, make the sun rise on the evil and on the good and send the blessed rain to moisten the fields of the unjust, as well as the just, thus also My true followers - superior to all human passions, with My example, as the Creator and as Jesus, always before their eyes - shall help everybody with equal love, unconcerned whether they are ever thanked for it or not.**

In this sermon, I set up the ideal of a spiritually superior man and proved through My own way of life that it is possible to live like that, if desired. The contents of this sermon: **The promised blessings for those who suffer, those who struggle and those who endure, and also how far the love of one's fellowman has to extend, are still valid today and will remain so as long as I, My spiritual and My material worlds are in existence.** For, only through these commandments and their observance, are intelligent living beings perfected and prove their divine origin. Whereas, if they pursue the opposite road, which is the more popular one, and also today, unfortunately, by many described as the righteous road, they will sink into the depths of matter instead of rising to spiritual heights.

In the subsequent chapters of Matthew, this teaching is still more elaborated on so that no one can excuse himself with not having known what the love of God and the love of one's neighbor actually means. Thus you find in the sixth chapter **the only prayer I taught My followers, which you can still today regard as the quintessence of all prayers. But you have to conceive the profound spiritual meaning of every one of its words; for you must realize that it is something quite different whether you pray with your own words or whether I put words into your mouth which you should direct to Me when in trouble, and in fact daily, so that I may give you My helping hand in the troubles of every new day, that you do not fall, but always keep in mind My Sermon on the Mount as the sole rule of conduct in the trials of your journey on earth in order to qualify for the beatitudes promised at the beginning of our chapter.**

Yes, My children, this warning, concerns you, just as it did those who listened to Me when I delivered My Sermon on the Mount, when I said: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven." So I am telling you, too: **If you do not take the concepts of righteousness, love, meekness and forgiveness more seriously than they are preached to you and wrongly interpreted by many, you cannot enter My Kingdom and become My children.** For only those can be regarded as My children who follow My example and willingly carry their cross and who, as did I, to prove their meekness and self-abnegation, put all earthly pleasures far behind the spiritual and adopt My guiding principle which is expressed in the words: "My kingdom is not of this world!"

My children must not be children of the world! They must aspire after the highest moral standard that man can achieve. They must master their passions as I did and accept with faith what I send them for their good. They shall not flee the world as dangerous, but judge its ways, its pleasures and temptations by their true worth, so that they do not succumb to them. In thoughts, words and deeds, they must have a clear conscience, so that others may not only believe their words, but see them proved in their actions. They must, as described in the Gospel, shine like a lamp that pours forth its tranquil light far above the difficulties of human life, - the light of love, of trust and of forgiveness.

Only if they themselves are more righteous, loving and trusting than many other erring children, can they serve them as guides, and only this way can they, after they have completed the course of their life and trials, claim to be adopted by Me and enter My eternal, great spiritual kingdom, My heavens, where all the blessings mentioned at the beginning of My Sermon on the Mount, will fall to their lot to make up for their sufferings.

Take this to heart! Read this sermon often, which I delivered to My disciples and the people almost two thousand years ago! It holds great promises and demands for you and My spirit-world.

The life of a person who does not wish to fulfill these conditions is like a nicely bound book that contains only blank pages. Therefore, endeavour to **take your book of life with you to the other world filled with good thoughts, words and deeds.** In these verses I have shown you how thoughts can already constitute an offence against My commandments of love; for often it is only through lack of opportunity that they are not carried out. If this opportunity were given, the will would carry out what would otherwise have remained but fleeting thoughts.

So, first of all, beware of sinful thoughts! They degrade your inner mental being. Further avoid the opportunity to realize them. Fight the thoughts and you have a good chance of controlling your actions. But once you give in to these thoughts, you are already enmeshed in the reign of sin, and it needs just a favourable moment and through an ill-advised action your soul is deprived of all that adorned it - its purity, its peace and tranquility and all its fine resolutions.

Therefore, do read all these verses, and do it often! They draw your attention to so much wherein you are still weak and where you often sin against yourselves and against Me. Due to this you are still far from having a share in My spiritual kingdom.

Do not grumble if, through various circumstances, I keep giving you an opportunity to prove yourselves in that which is still your greatest shortcoming, namely, the trust in Me and the constant watch over the emotions of your heart, so that you may nip in the bud all that is evil and bad.

Thus, through continuous practice, your strength will keep growing; thus you will master the temptations as they arise; and thus, keeping in mind the Sermon on the Mount, you will one day, when your mission on earth is ended and victory won, receive the award of My disciples, so that in the beyond you will, with renewed strength, be ready for greater tasks; **for the one who has been faithful over a few things, I will there make ruler over many things.**

Remember your Father who does not send you these words in vain! **Remember that He wants to make you into that for which He has created you, that is, His spiritual children, beings that one day in His Kingdom are destined to spread the light of their eternal loving Father's love and grace over worlds and millions of beings. It is obvious that for such missions only beings who have been proven and steeled in suffering and hardships are suitable because only they, pure in thoughts and actions, can lift up others through the nobility of their spirit.**

Therefore, I gave you this detailed explanation of My commandments of love that you may not give in to the influence of your self-love and excuse that which may be the greatest sin before Me - playing with thoughts that are the seed for many immature and evil actions. Amen. (Sermons of the Lord, chap. 31)

[1] *"He who believes in Me, from whose being, as the Scripture says, rivers of living water will flow".*

[2] This text is given like a mouse trap and is made like a pit in which you catch lions, panthers and tigers; it is also like a cornerstone, over which many stumble in the night and have a great fall. And I say: whoever bumps into it and fall, will have a lot of trouble to get up again!

[3] Why this? **Here and there I commanded the faith and preached love everywhere through action and words.** I said, *"If you had faith, you would move mountains!"*

[4] I did say what the current text indicates; and yet I say again: I did not say what the text indicates; for I said, *"Be doers and not only hearers of My Word!"*

[5] So I also said **that those who say to Me, "Lord, Lord", that is, they do believe in the Son of God, will not enter into the kingdom of heaven, but only those who do the will of My Father!**

[6] So I also said, **"Whoever lives according to My Word is the one who loves Me; but he who loves Me, to whom I will come in all fullness, and will reveal Myself to him."**

[7] So I also said, **"I give you only one commandment, that you love one another as I love you! By this you will know that you are truly My disciples!"**

[8] Now I ask: What should man do? On the one hand, should he merely be satisfied with the faith that is advised for himself, or should he simply adhere to love and believe nothing but what the love for Me gives him, which he has made his own through the activity according to My Word?

[9] For **I have cited charity as the only valid criterion by which one can know whether My teaching is human or Divine;** for I said: *"Whoever will act according to My word will know whether My teaching is of men or of God!"*

[10] What does it say here afterwards: "He who believes in Me, out of whose bodies or loins rivers of living water will flow!?" The living water, however, also signifies the living wisdom from the heavens, which must nevertheless also be regarded as a sure criterion of the Divinity of My Word!

[11] And so here we have two grounds for examination, where one always finds his opponent in the other. For the saying of: "Lord, Lord!", also means the perfect faith in the Son of Man; but it says that this faith will not affect the Kingdom of Heaven, and in the present text streams of living water are promised on faith only!

[12] Now you ask: Was I a double teacher? Or was I one who on every occasion turned the mantle to the wind, and preached unto a believing society, only the values of faith and in an active society, only the values of activity?! In this way, I had to stand against Myself in the most obvious contradiction!

[13] Ironically, the Pharisees believed in the statutes of Moses, and this for temporal and finally also spiritual considerations, and yet they were all harassed by Me for their unbelief in the most sensitive ways!

[14] Why did I not content Myself here with their first faith, and why did I harass them, that they did not want to believe in Me, and they were called by Me 'doers of evil,' because they literally lived by the law and did not want to return to My teaching?

[15] Why did I let the Pharisee, who were always fulfilling the law, go unwarranted and let the sin-burdened tax collector leave the temple justified?

[16] Why did I not respect the statute of Moses, that I did not respect the Sabbath? Why did I thereby annoy the Pharisees and even taught: "Woe to him who annoys his neighbour!?"

[17] Yes, I even gave a doctrine according to which a man should remove a limb that annoys him, and should rather go maimed into the kingdom of heaven than to hell as a whole being! Say here: how does this all connect? A whole heap of contradictions lies before you; how will you reconcile all these contradictions?

[18] I say to you, you will probably never find the way out of this labyrinth; But here, like the hero of Macedonia, I want to unravel the knot with a light blow! And so listen:

[19] There is a difference between what I just said and what I commanded. But there is also a difference between saying and saying: one saying is like a negative and the other an affirmative. A negative is the same as a natural, an affirmative the same as a spiritual. In the natural there is no commandment; but in the spiritual is a commandment:

[20] Therefore, when it says, "I did not say," that means "I did not command it"; and when it says, "I said it," that means as much as, "I commanded it."

[21] But **when I spoke of faith, I always implied living faith, that is, love paired with faith; but I always rejected belief on its own.**

[22] That is why I said to you in the end: "I did not say: 'Who believes in the Son of Man, out of his loins streams of living water will flow!'" This is as follows: "No one will come to light by faith alone, but alone by the deed of My word!"

[23] But as I say here, **"He who believes in Me, out of his loins will flow streams of living water,"** I say as much as: **"He who has a living faith, thus paired with love, will be introduced into the wisdom of heaven; and if you can only think reasonably, you will easily see that only the heavens of the lowest degree are promised!"**

[24] But that no heavenly degree is promised on the mere faith, teaches you from your own experience! For you also believed in Me from childhood; But ask yourself how many drops of some living water have flowed from your body for this reason! Have you made it through your forty-year-old belief that you have evidently found any living drops of water of immortality flowing from your inner being?!

[25] I have already given you so much of the most authentic living water, and yet you are not yet in the clear about many things regarding your inner continuation after the death of the body! But I am not a liar. I have promised that out of faith, streams of living water would flow! Where are they with you believers?

[26] From this your own experience, however, you can sufficiently deduce the fact that in the present text, **as the eternal truth and wisdom, faith alone can impossibly be understood, but only that which is well known to all My disciples, namely: which is paired with love for God and neighbour!**

[27] **For the faith by itself can no more work fruitfulness unto eternal life, than a spouse is able to produce children with and out of himself. He must mate with a wife and then only in the fire of his love, he can father children with the wife.**

(Explanation of Scriptures, chap. 34)

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THE WAY TO SETTLE DISPUTES BETWEEN BROTHERS. WHERE TO GET THE PROPER ADVICE

02] (Lamech:>)»Muthael, I read it from your eyes what you want to tell me now; but see, I can not accept this for reason:

03] The first reason is because **you did not offend me in the least! And how could you, since you, just like me, carry the Father's love in our hearts!**

04] The second reason is because a true, god devoted person should never accept anything from his brothers as an insult! Since behind each offense, both in respect of the offended as well as the insulted, lies a relatively large dose of pride. But the way arrogance is treated by the Lord - that, dearest brother, you know certainly incomparably better than me!

05] And the third reason is, because **I see the Lord's promise in you in a most wonderful abundance** and see behind it endless streams of incomprehensible greatest mercies of God waving, swirling and flowing!

06] **But if the Lord has filled a person with such promises, how possibly could an awakened person, as I am through the endless grace and mercy of God, in all seriousness be insulted?!**

07] But I see what you want to tell me now and I immediately reply to you and say: Brother, you have previously misinterpreted my words a little; because that I gave you to your slightly strange question an answer that seemed as if you had insulted me, had a completely different reason!

08] I studiously gave my answer only therefore such an appearance because I had really discovered in you a kind of arrogance which truly did not belong next to the sacred promise in you.

09] **I therefore wanted to humble you a little but not for the sake of me but out of true, sincere brotherly love for your sake!**

10] And see now, in this way it would be impossible for you to insult me! Because that is prevented by the spark of God's love in me, so that my heart can no longer offend and exasperate someone and as I said, you in the least of all, because you are the one, to whom I want to attach my love- and friendship bond the most!

11] I love you very much, you magnificent brother Muthael! Can you also love me, a descendant of Kahin?"

12] Here Muthael opened his arms and said, "Come here, brother Lamech, and take from my chest the fullest assurance that I love you with the glow of all my heart! For indeed, I would rather have believed anything else than to find in you such a wonderful man and brother! **But now I have recognized you and you have become more valuable to me than my own life; therefore be assured that I also love you and will never stop loving you than a most dearest brother!**

13] But because I got acquainted to you, o brother, in such most beneficial manner, you should become my councilor according to the will of Henoch and should accurately explain to me my relationship with Purista, the pure servant of the Lord and tell me where I really stand with her! Should I regard the promise merely spiritually or also compliable in a worldly manner, or should I take the whole thing as just as a trial by the Lord for my spirit?

14] Yes, brother, I see you're going to give me a true light in this matter! The Lord be therefore with your spirit about it!" (THE HOUSEHOLD OF GOD vol. 3, chap. 103)

01] And Lamech when he had heard such a request from Muthael, replied: "Yes, dear brother Muthael, with what is possible with my limited capacity, I will comply with your request!

02] You want to learn about the essence of women love, as it is in its own way, and you also want to know where you are standing with Purista with respect to the promise of the Lord?

03] This, dearest brother, is indeed not a vain request because I can see the good cause you would like to pursue with such precise information; but before I will give to you a little word about it, I must direct your attention to a really important circumstance of which we must not lose sight during our intended discussion, and this circumstance is, in my view, the following:

04] **You and I are bound to the endless love and mercy of God, who is our all holiest Father; but we know that He reveals Himself to anyone at the right time, who turns in all love his heart to Him and put his trust in Him, that the Lord will surely respond to him in all cases which are presented to Him in a truly loving and trusting manner. That we thus know.**

05] But now ask yourself whether you've considered this very important fact in your heart! - I really want to serve you with my knowledge and experience immediately, but I know that you and I do not want to sin before the Lord, by pre-empting His endless goodness, grace, love and mercy!

06] My opinion would therefore be this: You should first turn in this matter to the Lord, our holiest, most loving Father, in a quite loving and trusting manner and ask Him what you want from me, and in no other matter I am more convinced than in this case, that the Lord will not keep you waiting for long for a conclusive answer and most faithful revelation of His most holy will!

07] You say here in your heart of course, that also my word, as well as the word of Henoch, is also purely divine, since we are only saying what the spirit of God is telling us to say!

08] This, dearest brother, is actually undeniable true, and I and Henoch would soon be regarded as the biggest sinners if we wanted to claim and say: 'All these things we're speaking out of ourselves!'

09] But behold, dearest brother, out there, hardly one hundred steps from here, flows the same stream which according to my observation has its origin in the glorious most wondrous grotto at the height; but go and taste the same water and you'll find a whole world of difference! One drop will provide you at the source more strengthening and refreshing than close to here, where the water has already lost some of its primal power and you need to drink a sizable cup full to obtain the same strength!

10] Behold, it is the same with the words of the Lord; because in me it has already deposited most of its enlivening force and flows from me to you only as an ordinary word and sounds as if it were from me - this is why it does not contain its original, enlivening, powerful compelling force anymore which it had for me when scooping it from the original source!

11] Therefore I advise you and say: Go to the primordial source for as long it is equally accessible to everyone and one drop will be of more use to you than a thousand out of my mouth!

12] And if you cannot find the primordial source, I will gladly help you to look for it! But My advice and my teaching in your case should be the last resort!

13] And as such, dearest brother, follow this my advice! I think it will be just right!"

(THE HOUSEHOLD OF GOD vol. 3, chap. 104)

50] As was said previously, that **all people together constitute one human being, like one so are all, then also search for all the evil within all of you[r soul]. And once you have found this evil and managed with My strong support to rid yourselves of it, then will I—as your Holy Father—who has already come to meet you half way, come all the way to you. I will then free you completely from your rags and receive you into the immense [and glorious] and eternal house of the Father of My eternal Love!** (12 HOURS – final chap.)

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THE CORRECT TREATMENT OF THE SINNERS. THE DEATH PENALTY

[8] Therefore, if you want to be in all things My disciples and servants, you must also be in everything like I am now Myself.

[9] If you see a blind man on the road and notice that the road followed by him is particularly dangerous, especially for a blind man, will you not promptly take the arm of the blind wanderer and say to him: 'Listen friend, the road which you are following is very dangerous; allow yourself to be led, lest you fall into an abyss.' And when he then entrusts himself to you upon your word, will you be ashamed to lead the blind man? Certainly none among you will.

[10] However, a sinner is often much more spiritually blind than the physically blind. Who can, therefore, be ashamed to take the arm of one who is spiritually blind?

[11] Therefore, in the future do not look upon any sinner as being so bad as to make you ashamed to be his guide.

[12] Remember this precept above all and ponder about it in your heart, and you will begin to detect clearly and distinctly within yourselves the bright roads of life and therefrom everything else." (THE GREAT GOSPEL OF JOHN III, chap. 163)

"2. Say I, 'Everyone who lives according to My teaching, but whoever lives according to his self-conceit, which is usually saturated with self-love and pride, and cannot from all his heart forgive and bless ten times more the one who offended him in some way, will sooner or later have to taste the inevitable consequences of hostility against which he can by no means expect any protection from Me, unless he has paid his debt to his enemy to the last penny. Therefore, do live in peace and unity with everyone. It is better for you to suffer an injustice than to do even an apparent justice to someone. Thus you will not educate avengers for yourselves, and the spirits, who otherwise would have become your enemies, will then be your guardian angels and ward off many a calamity threatening you.

3. But why is all this so, and must be? Here I say: because it has to be so in accordance with My will and unchangeable order!' "(THE GREAT GOSPEL OF JOHN I, chp. 80)

(Lord speech to Enoch, His high priest:) 4. "Behold, this is from now on your main task on every Sabbath. And if I show you someone who has turned away from Me and to the world, go to him every day, call him in My name and put his feet again on the proper path of contrition, humility and love for Me.

5. "Should such cases become too frequent for you to deal with them alone, then choose in My name a suitable man from your school and send him there properly equipped; do not worry about it, for I shall be with him as I am with you.
6. "On whom you will lay your hands in My name, him I will henceforth fill with My spirit and he will prophesy like you and will be ardent in his love for Me, wherefore all the grass, all the shrubs, all the trees, mountains, waters, winds, air, fire, earth and all the animals will bow before him, as they are now doing before you as high priest yourself.
7. "Whoever will promptly turn back will be met more than halfway by My grace, love and mercy.
8. "But over him who will close his heart, his ear and his eye before you, wield My scourge in your hand seven times.
9. "If he still does not turn back, cast him out from the community; and if he wants to turn back, weeping and lamenting and with a contrite heart, look upon him, take his hand, lift him up, bring him here, arrange for a supper to which you invite many so that there be among you a great joy in My fatherly love because one who was lost has found himself again, having turned back to his Father in his heart."
10. "Verily, I tell you, if one fallen thus low completely turns back, you shall have more joy over him than over ninety-nine just who do not have to turn back!
11. "For, if someone is alive and stays alive, this is not more than fair; he who is in the light cannot easily go astray.
12. "It is the lot of the weak to carry only a light burden on well-lit roads.
13. "However, if I give a greater burden to someone who is strong to carry in the night and he, not hearing your shout, loses his way and wanders about seeing nothing but approaching destruction and death, yet finds the difficult road back by himself and comes to you weeping, so that you have thereby found again a brother believed lost forever and deeply mourned, as I have found a lost son, - say, is not this more than ninety-nine who in their righteousness have never crossed their threshold?
14. "Therefore, your joy shall be great over one who was lost, yes, who was dead and has come back to life again.
15. "The righteous has no reason to weep, for he is only bowed down by a light burden. But when someone carries a great burden on his shoulders and then, falling with the burden, weeps under it, who would be so hardhearted as not to pity the fallen and do everything to help him to his feet if it were only possible?
16. "If he cannot do this, having to his greatest regret to see the fallen brother perish under the burden, how will he feel in his heart?
17. "If, however, the fallen brother unexpectedly raises himself up, who would not rush up to him promptly in great joy, press the presumed dead brother to his heart and, leading him into his house, prepare for him a great sustaining meal?
18. "Therefore, I tell you all to admonish the erring energetically; and the one who has disappeared from your sight you shall seek on the strength of all My love within you."
19. "But no one shall wield the scourge over his brother until I call out to him: 'Now chastise him with the fire of your love; let him leave the community so that no one may take offence at him, but let your heart accompany him to the end of the world.'"
20. "Let your last look of farewell, like any previous one, remind the erring brother that he is your poor, down-trodden and fallen brother and though a fallen son of My love, equal to you."

21. **"Let anger be alien to you and all curse far from your mouth and twice as far from your heart"**

22. **"Just as you will behave towards each other, also I shall behave towards you; whoever will sin in your eyes, will also sin in Mine."**

23. **"If you will judge him, I too will surely judge him; but how, only I know."**

24. **"For all this you will not escape your judgment; what the judgment will be like, - also that I do know. (THE HOUSEHOLD OF GOD vol. 2, chap. 26)**

3] *The judge said:* "How would you more closely designate the wicked and evil that one should not do to one's fellowmen? I should very much like to know it, because being a judge, I often come into a position where I have to do very wicked and evil things to my fellowmen, of course very often against my will; but our law is an iron one, and knows no exceptions; no, not even for your own children! Therefore tell me something concrete!"

4] *I (the boy Jesus) said:* **"If you had made the laws, you could also change them: but they are the old, well-weighed will of the people, and you are placed there justly to punish sinners against this will of the people. If however you do conscientiously and justly what the law prescribes, you do thereby no wrong, but only right."**

5] **For every one who lives as a member of a great community of men has to accommodate himself to the laws of order, and to make them to his own rules of life: if he does not want to do so, he, standing alone, and as being evidently the weaker one, must consent to the necessarily bitter consequences of being obstinate against the people's general law.**

6] **And the judge installed by the people, or its ruling representative who is a king or even an emperor, who exercises strictly and justly the law known to him, in every detail cannot do anything but what is right for he is cleansing the field of human seed from weeds. Now if you do that you fulfill your duty, and you are a benefactor to men who love order, and are assiduous in enforcing it.**

7] **But that you as judge give special care that before all else, a man having gone astray, should not so much *punished by justice* as made *better* by it – this is a virtue out of the Heaven in your heart: for you fulfill the eternally true principle of charity which runs thus: 'What you reasonably do not wish that one should do to you, do it also not to your fellowmen.'** Now with that, you are right before God as well as before men, and need not trouble at all about what is really good and what is wicked.

8] **If those who now sit upon the seat of Moses and Aaron would act and had acted thus, they would never have been subdued by you Romans: but as they no longer remained faithful to the old law which was given for all men alike, but made for themselves laws according to their own desires, God consequently turned away His Face from them, and has delivered them unto the heathens and their sharp rod of correction, and under it they shall be left because of their great and gross obstinacy. (3 DAYS IN THE TEMPLE, chap. 22)**

[2] **A free, true inner moral purity, coupled to an all-sacrificing love for the neighbor, stands above all else with Me; but one as we saw in the hermit does not count a penny with Me. He who is pure, let him be pure just before God, but the world is not to know much about it; for if it praises him, then he shall receive little praise from Me.**

[3] But for man it is best to always say: ‘Oh Lord, have mercy on me, a sinner!’; think no evil of anyone, pray for your enemies and always do good even to those who speak evil of you and perhaps even do you evil.

[4] Verily, he who is and does so, not only is pure before Me and even if he were with sin that his flesh leads him into every now and then, yet he is fully My brother and together with Myself a king of the heavens and all their glory! Because even if a man’s flesh often is aroused by wicked demons, his soul nevertheless constantly moves within My spirit.

[5] Often even the angels must descend into hell, the mire of all iniquity; but when they return they are as clean as formerly in the uppermost heaven. And so it is not infrequently with My brethren upon this Earth: even if in their outward parts they descend to hell in order to there also maintain divine order and will-power, their soul nevertheless remains pure in union with Me.

[6] In short, he who is made humble through sin like our taxcollector has merely, as an angel descended to hell for a moment, in order to set up peace and order there; but on his return he is at once disgusted by it and his soul is clean as before. But he whom his sins only make arrogant, and if he remains so, is already a devil, even if outwardly he appears ever so clean before man.

[7] But I say unto you all: should any sinner whatsoever come to your door for help, you are not to show him the door, but to help him as if he had never sinned; and after helping him, try everything to bring about a permanent change within the sinner along the path of love and wisdom, along a true wisdom which goes forth only from love.

[8] With the Jews, and according to Moses, and adulteress is truly a sinner and is to be stoned at once, and in succession by those who encountered her the soonest after the act. But I say unto you: he who takes the fugitive into his house and tries to save her twofold, physically and spiritually, shall once be amicably regarded by Me, and his guilt shall be written into loose sand, which the wind shall carry away! But he who casts a stone after her without being completely without sin himself, same shall have to withstand severe judgment from Myself! For he who brings Me back what was lost shall once be found worthy of a great reward in the Kingdom of Heaven, whereas he who judges, even if justly in accordance with the law, shall also once be judged justly and severely in accordance with My law!” (THE GREAT GOSPEL OF JOHN Book 5, chap. 51)

[11] In order to give you all and through you for all people an assignation, according to which everyone can direct himself, remember this and also write it down:

[12] If any brother of yours sins against you, go and reprove him in private; if he listens to you, you have won your brother. (Mt.18:15) But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses of the community every fact may be confirmed. And if he refuses to listen to them, tell it to the community; and if he refuses to listen even to the community, let him be declared a Gentile and a tax-gatherer by you, by the witnesses and by the community.

[13] And let that be enough for you and for everyone; anything else is from evil and creates anew even greater evil. This determination is taken from My divine order and is valid not only here but also for the great beyond. For truly I say to you, whatever you shall bind on Earth shall have been bound in heaven; and whatever you loose on Earth shall have been loosed in heaven.

[14] Again I say to you, so that you shall cope better with all argument and all discomfort, **that if two of you agree on Earth about anything that they may ask the Father in My name, it shall be granted them by My Father who is in heaven, and thus on Earth.**

[15] **Therefore, if someone has sinned against you, forgive him wholeheartedly and ask the Father in My name to set the sinner's heart right, and this will happen in proportion to your faith and your forgiveness towards the one who has sinned against you.**

[16] Again I say to you: **where two or three have gathered in My name concerning a matter which is good and within My order, there I am in their midst in the spirit and will heed whatever they ask Me for.**

[17] And I believe that you and everyone will very easily come to terms with such a designation now given to you by Me in all possible critical conditions of life and also in the middle of thousands of often so contradictory world laws!”

[18] Then Peter came and said to Me: “Lord, that is all now good and true, and it goes without saying that we will certainly most actively observe such designations of Yours and also will lay them on the hearts of other people for true observance; but there is now one critical point, and that consists of this: **How often shall my brother sin against me and I forgive him? Up to seven times, according to the Law of Moses?”**

[19] I said to him: **“If it should happen according to a number, then Moses’ number of seven is too little, but instead seventy times seven should it happen!** For this mainly is the Kingdom of Heaven, that there be the same love, harmony and spirit of forgiveness amongst men as prevail amongst My angels in heaven, some of whom you have already met.” (THE GREAT GOSPEL OF JOHN Book 13, chap. 43)

45. THE NECESSITY OF COURTS OF LAW IN THIS WORLD

[1] Peter says: “Lord and Master! Certainly, and it is indeed the very best now; but even if we observe everything most exactly, as well as very many other people who will receive this teaching from us, then it still very much begs the question whether the worldly courts will therefore no longer endure.

[2] You see, **if someone has sinned against me in some way, I will then quite certainly forgive him even seventy times seven times, if my offender should seriously let it come to that; but if he as a terrible, gloating person has not had enough and drives his insults over the great number of seventy times seven times – what then with such a person? I am now of the opinion that it should then be high time to hand such a criminal over to worldly judgment, just like our compassionate king in the end, since his great patience brought no fruit, then indeed handed over the uncompassionate servant to the torturers. What do You, Lord, say to this opinion of mine?”**

[3] I said: “My dear Peter, then I does not say much at all, because in any case I already gave you quite openly the full directives for such an incorrigible case right after the fishermen’s argument in front of your house and each of you then certainly understood what is to be done and decided!

[4] **It goes without saying that there must be in this world powerful and great worldly courts of justice that deal with great and hardened criminals offending against the rights of men, otherwise no one's life would in the end be safe any longer.** However, **as far as the minor offences are concerned that not seldom occur amongst you men, these shall be settled before the tribunal of the compassionate and forgiving heart, so that the minor offences committed by people against each other do not grow into great and serious crimes,**

for truly I tell you: robbery, manslaughter and murder are, after all, nothing but the consequences of minor offences initially committed by men against each other merely out of trivial considerations of worldly self-interest and self-conceit. – A little parable shall explain this to you more clearly:

[5] A rich and respected father has a very beautiful and dear daughter, in whom a young, but poor, although very well educated man was head over heels in love, and all the more so since the dear daughter had already given him to understand a number of times through all sorts of friendly winks and signs that she was inclined towards him in her heart. Well, this otherwise honest and decent young man finally gathers the courage and goes with a very natural good intention to the father of the beautiful daughter and demands that she would be given to him as his wife. Only the father, extremely proud and hard because of his great wealth, allows the honest, poor applicant for his daughters' hand be shown the door by his servants and chased out of the court by his hounds.

[6] This improper reception of the poor man now filled his heart with anger, rage and revenge, and the more he now thought about the purest impossibility of becoming the step-son of the rich man, the more also grew the thought of revenge, to humiliate the hard and proud man in the way that would hurt him the most. And when the terrible thought became fully mature, the plan, decision and will and deed were already there, and the young man became the murderer of the rich man.

[7] He would certainly not have turned into that had he been treated like a human being by the rich man. The rich man in his proud arrogance did not even think he was doing much by turning the poor suitor out in the described manner. However, it was too much to take for the one thrown out and so he turned into a criminal and murderer who for fear of worldly justice hid in the dense forests from where he terrorized the population.

[8] And now see from this small example that only the hardness of man most of all makes their poorer fellow men into criminals. Thus take care about this everywhere towards those who have sinned against you in some way, what I have commanded and shown to you clearly, and great criminals will be seldom on the Earth, and the good people will then reign over the poor of the Earth. Did all of you understand and comprehend this well?"

[9] Now everyone confirmed that they had understood this lesson very well. The disciples, who according to their own statement had now understood this lesson well, still thought nonetheless about some things which were contained in it, and John and Mark wrote down the main issue, and James and Thomas also wrote down for themselves, but more the explanations. They were busy with this for about two hours. (THE GREAT GOSPEL OF JOHN Book 13)

ABOUT THE DEATH PENALTY

1) THE ADVICE FOR A CONVERTED ROMAN COMMANDER:

[1] THEN **Agricola** said: "Lord and Master. I have engraved now Your extremely true, holy words deep in my heart, and will act accordingly as much as possible, but still I do ask You **if the death penalty should be abolished in all circumstances?**"

[2] I said: "Oh friend, I know indeed what you want to tell Me now. Look, you have heard from one of My disciples that I Myself one year ago in the vicinity of Caesarea Philippi at the lake of

Galilee have applied a sort of summary justice on a few very evil servants of the law who were tracing Me up, and that is why you have asked Me this question.

[3] Yes, I tell you: if you can see from a criminal, just as I can, that he as human being in the body is already a perfect devil – just as Moses was also able to see that by My Spirit – then you can sentence him to the death penalty at once. But if you cannot see that, like I and Moses, then you must not be too quick with the death sentence.

[4] I have of course the right from eternity to – what concerns the body – kill the whole human race, and so I am always executioner of all material created beings in the whole eternal infinity, but what I kill as matter, I make alive spiritually forever.

[5] As soon as you can do that also, you can kill no matter who at the right moment. But since you cannot do that, you also should not kill, except in case of extreme necessity. For instance in a defensive war or in a by God ordered punitive war against incorrigible wicked nations, or also in case of self-defense against an evil killer or robber. In all other cases you may not kill or let kill as long as you do not have My full light in you. Did you well understand this?” (THE GREAT GOSPEL OF JOHN Book 17, chap. 13)

2) THE ADVICE FOR A JEWISH LEADER

The following excerpt contains the message of the Lord for the old judge and Pharisee Tobias, after his healing of blindness and consequent conversion:

[3] I said: ‘He who ventures forth into the creation feeling and perceiving what he owes his Creator as warmly as you do, already has shown Me the best and most pleasing gratitude.

[4] Stay with such feelings and perceptions and do not close off your heart towards your poorer brethren even if they had once been your enemy, and you shall once merit a great grace from the Heavens. When seeing all kinds of sinners, neither judge nor condemn them, for, understand Me well, it mostly is not them who sin but the spirit that drives them. You yourself are not able to say what spirit drives them. There are many who in their piousness can become haughty, wanting to then look down from their imagined virtue-heights upon sinners with contempt and revulsion, wherewith they then unconsciously turn into greater sinners than those whom they despise. There then comes a spirit who drives such people towards some sin and the proud virtue-hero discovers on himself that he is not a god for a long time yet, but just a very ordinary, weak human.

[5] Such person then becomes humble again and repents, something for which.

[6] And therefore no one should hate a sinner for being a sinner, but all have done enough to just hate sin and detest it in deed. Only a hardened criminal, who had become one with his sin, you should not help. But when, as a result, he sinks into just extremity, for his betterment, then you should think of him and if he pleads with you then do not stop off your ear. And if you see a criminal led to his execution, you should not feel joy at such his miserable fate, even if he were to have committed the crime for which he is led out to death against your own house, for see, it is not impossible for such a criminal to attain to beatitude in the other world.

[7] Each person's predominant trait should be love in all things. Justice which is not grounded in love is no justice before God. And if carried out by a judge therefore, then he is ten times a greater sinner before God than the one he sentenced, and God shall once judge him as mercilessly as he judged his neighbor.

[8] Therefore judge and condemn no man, even if he were to have offended you ever so grievously and you shall then not be judged and condemned, because with whatever measure you mete out, with the same you shall be rewarded in the other world. The strictly just by whatever law, but cold and loveless judge, shall find just as inexorable a judgment over himself, while henchmen and executioners shall never see God's countenance.

[9] He who has caught a thief or murderer has done his part if he hands them over to a just court. But the judge should not forget that so long as the criminal still lives in the world, he is not a complete devil yet, but a maladjusted person led astray, on whom every possible reformation attempt should be made before he can be condemned to death as an incorrigible devil.

[10] But the right procedure for the execution is that the sentence not be carried out immediately, but that such a person should be tied to the stake by the hands and feet, publicly, five feet above ground for the whole day.

[11] If he pleads with genuine remorse that he shall better himself, then he is to be taken down from the stake and placed in an appropriate, love-righteous reformation centre, yet not freed until his betterment has shown itself unquestionably. But if the criminal strung up shows no sign of betterment the whole day, then he is a complete devil and therefore, if still alive on the stake, after sunset is to be put to death and then burnt on the place of execution, together with the stake.

[12] Such I tell you for your future adherence, because you too were a judge and still are, among the Pharisees, having had to look after burial places for the dead and places of execution for the criminals.

[13] Blessed are they who shall act accordingly. Their names shall shine in the eternal book of life. (THE GREAT GOSPEL OF JOHN Book 2, chap. 74)

THE ADVICE FOR LORD'S DISCIPLES

[1] Said now the scribe: "Lord and Master, I can see now, that only You are extremely good and true, and it is best to behave and to believe and to speak, as You have explained everything from below to the top! Only with the abolishment of the capital punishment I cannot completely agree with; for if on the life of a person is not again placed the life of the murderer, soon nobody would be sure of his life anymore. Only the certain capital punishment prevents many from committing the greatest atrocities!"

[2] I said: "Yes, this is again your opinion. However I have in this regard a completely different opinion! A tiger bears another, equally so a lion, a panther and a hyena.

[3] If a raw, entirely beastly neglected person, driven by his beastly passions, kills a person, the killed would have the actual right, to also kill his killer; however, a third, to whom the killer has never done any harm, has actually no right at all, to take revenge at the killer on behalf of the victim. However, since such an animal person can also become dangerous for other people, he can be hunted down. If he is caught, he should be held in a good prison, give him education and endeavor to make a person out of him! If this is achieved, you have turned a devil into a person, for which you can expect more of the true life reward in you, than having the murderer killed. That would be one of the very best ways to handle a murderer.

[4] Or in another case, where the murderer is a too much incarnated devil, hunt him down; and if you have caught him, ask him the reason, why he has committed such atrocities, and if he feels remorse about it! If he speaks the truth, then do, as I have explained previously; however, if he lies about the deed and does not answer you properly, despite you being convinced that he is culprit, then make sure that he in future is not a danger to society anymore, however, not by killing him, but by means of a strong prison, by blinding his eyes or by banning him to such far off area somewhere along the coast, from which place no return is possible for him.

[5] This is My advice, how you should behave in such a case as My true disciples. You can better and clean your society from perpetrators; but you should not set up a court! Since who judges, will one day also be judged by Me. However, who does not judge, will also not be judged by Me. If you curse and damn the sinners against you, you one day can expect the same from Me; but if you walk in My teaching, you will not be damned and cursed.

[6] You should not even say to your brothers ‘Raka’ (a backstabbing, treacherous person. J.L.); since thereby you already make yourself guilty of a judgment, because, if you mean it seriously, you have cast a judgment over a brother. Even less so should you say to a still stupid brother with all seriousness that he is a fool; for if you are wiser than he is, you are such out of the mercy of God. Have you become proud about it, and if it occurs that you are ashamed for the stupid, does not want to speak to him and say: ‘Who can speak with a fool?’, then such a judgment already originates from a germ of hell in you, and you make yourself guilty of the infernal fire (zeal). It is however not nice, if in My disciples only one little spark of hell is ignited through such false zeal; since also the smallest spark can cause a big fire.

[7] In hell the fire of haughtiness is the greatest and in heaven only the light of the highest humility and modesty shines and the soft fire of love warms and enlivens everything. – Do you understand this?” (THE GREAT GOSPEL OF JOHN Book 16, chap. 15)

A note concerning the differences between the content of the above advices concerning the death penalty:

*As it can be seen above, the advice for the Lord’s disciples as He gave it to them 2000 years ago (and, thus, of course, for the future disciples in Christian communities) contains **a complete rejection of the death penalty**, which is not the case with the parallel advices for the Roman commander and the Jewish leader; this, as we see it, could only be due to the differences in the spiritual and consequently, also social and political circumstances. Thus, in a community of Lord’s followers, the possibility to recuperate even the most hardened and unrepentant criminal is greater and there is no risk to get so dangerously many evil behaviours as in the world, where the idea of an ultimate deterrent could be relevant. In a similar way, as we observed in other excerpts from the following **Gospel for leaders**, the Lord does not reject the idea of judges and courts in the world, or in the worldly systems, but he firmly rejects it in the communities of His followers. In the same excerpts we can observe that He doesn’t reject the rich and powerful people of the world either, on condition that they would act as good stewards, but on the other hand, among His people He wants, as explained in the Household of God (and as can also see in Acts) a really perfectly equal and just brotherhood of men. This is not a double measure, but a*

necessary separate treatment of earth's people, the ones still not converted having their own appropriate share of gradual moral and spiritual education, in perfect respect of their free-will.

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THE CORRECT TREATMENT OF THE ENEMIES

20. But Abedam said: "Adam, now you have acted properly; for I tell you and you others: **Bless whenever you want to curse, and you will always vanquish those who seek to persecute or destroy you.**

21. "Never pay back evil with evil, and you will be truly My children; for I let My sun shine upon both the righteous and sinners. (THE HOUSEHOLD OF GOD vol. 2, chap. 102)

3. "Behold, therefore man shall be extremely sparing with the curse of a judge, but particularly so with that of a father!

4. "For who can see My ways and who fathom My counsels?

5. "If someone curses events the cause of which he does not understand, does it not easily happen that he curses My great love, mercy, patience, for bearance, goodness, grace, meekness and thus My whole divine order arising from them?

6. "What blessing will accrue therefrom for the spirit of the one who has cursed this order?

7. "Has not he who through a curse has thus judged My love, mercy, patience, forbearance, goodness, grace and meekness, invited the judgment upon himself, since he has first judged that whereby alone he can take eternal life from Me?

8. "What does man possess that he had not first received from My love and mercy, and from where will he take anything unless from My love, mercy and grace?

9. "Having first judged My love and separated himself from it forever through a curse, how - tell Me, Adam! -, how shall he continue to draw water from the well which he had first mightily covered with earth, stones, sand and all sorts of rubble?

10. "Therefore, **no brother should ever judge another, - unless I Myself gave him the explicit order!**

11. **"Whoever judges arbitrarily, has passed his own death sentence, having divorced himself from the Life of all life.**

12. "Suppose someone had become so fiercely enraged against his brother that he wanted to burn down his house during the night and, while setting to his evil task a spark from his torch were to fall on his own house before he could reach with his torch his poor brother's dwelling, - whom will the would-be evil-doer be able to blame, having been robbed by the wicked fire of all his possessions and provisions as well as his dwelling?

13. "Look, **what I have just shown you by way of example, happens to every wrathful man in his own house spiritually. For, long before he inflicts on his brother the devastating fire**

of the curse of judgment he has already laid in his own house the devastating fire, which consumes and destroys in him everything he had been endowed with by Me for eternal life.

14. "Therefore, let no one curse another because of a sin committed by one brother against another.

15. "Instead, let him at all times bless where he wants to curse, and he will always truly judge his brother and himself, not for perdition, but for life eternal."

16. "If I had created all things for perdition and final destruction, would I, the eternally holy and endlessly wise God, have acted wisely in ever creating anything?

17. "I reckon even the densest and most wicked folly is hardly capable of such a deed, let alone I, Who am a holy, eternal, infinitely wise and most loving God and Father of all My children.

18. "Since I have created everything only for eternity, so that not even the slightest thought in the mind of the most humble man may perish, why should you judge one another and be bent on destruction?

19. "Therefore, do heed this, Adam, namely, that I alone am the true Judge. You, however, be a true son to Me, who at all times judges as I judge all things, namely,

20. "Not through cursing, but through My love, mercy, patience, forbearance, goodness, grace and meekness."

21. "Do the same, you and everyone, and you will at all times have eternal life out of Me!

Amen (THE HOUSEHOLD OF GOD vol. 2, chap. 108)

[6] Kado asked Me if these so-called poor people were speaking the truth.

[7] I said: "Most of them yes, but there are a couple of them who were more driven to this place by curiosity and greed than by one or the other need. **However, do not withhold them anything, for the Father in Heaven lets His sun shine as well over the unrighteous as over the righteous ones.**

[8] He who does a good work for his friends, does well, for it is indeed an obvious duty to do good works for those who also do good works for us. However, it means more to do also good works for his enemies. Whoever will do that, can once expect a big reward in Heaven, and on this Earth he will by that pile up burning coals on the heads of his enemies. He will by that show them their guilt without judge and court of law, and will make them his friends. (THE GREAT GOSPEL OF JOHN Book 20, chap. 22)

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A GOSPEL FOR LEADERS

Note: Although the Lord prevented the apostles to elect a leader among them, again he showed no opposition to the idea of leaders in the world and even appointed one of His best disciples (Mathael) for a regency position in a land at the north of the Black Sea.

We know from both the Bible (Samuel 8) and the New Revelation (The Great Gospel of John (GGJ) Book 14, chap. 47, Book 16, chap. 100, Book 18, chap. 22, Book 19, chap. 63 etc) that the Lord spoke clearly against the wish of the Jewish people to have a king, but that, as always, after giving them all the necessary advices and warnings, He respected their choice and even continued to support them in the new historical circumstances, by appointing right leaders (such as David, Solomon and others) and guiding them directly or through His prophets, as much as possible. So this is just another great example of the most gentle and wise guidance of the Lord, in perfect respect of the human free-will.

[16] Said I: **“In the world there is no dignity amongst men except that they are in the image of God, and this is the reason why each man has to love and respect his fellowman. And if someone hears and believes My word and acts accordingly, he is worthy of My proper testimony, for whoever testifies to Me, to him I shall testify before My Father in the Heaven of all life.** However, if I give a testimony to someone also before the world, it is not for the purpose of praising him before the world, but I merely indicate that the truth out of God is in Him. In this way you may well bear My testimony.” (THE GREAT GOSPEL OF JOHN Book 13, chap. 67)

(Joseph to Cyrenius:) But one thing you should not have done after that as you did.

And this one thing is that you had the torn corpses buried in the public place.

Of course you did this from a politically correct point of view in order to keep others from similar attempts by such an example,

but that is a very short-lived expedient! See, **nothing in the world has a shorter life than horror, fear and sadness!**

Hence an expedient which awakens these three emotions is no more justified than the by it awakened emotions themselves.

When any man has shaken off these three emblems of judgment by means of his free spirit, he then becomes angry and thereupon attacks the cruel judge with redoubled fury.

Do you therefore always lead the people with the love that lasts forever, and seek to hide such expedient, but for all that horrifying examples from the people, and you will constantly enjoy the people's love.

'I tell you: A drop of compassion at every opportunity is better than a whole palace full of the best intentioned but very strict justice!

For compassion betters the enemy as well as the friend, while the best intentioned but very strict justice makes the just one proud and overbearing,
and the one guilty and so judged is filled with wrath and thinks only of how he may revenge himself against the one that is just.

What you have now done cannot be made undone any more,

but **in the future remember this rule. It is better than gold, yes, better than purest gold.'**

Here Cyrenius again fell about Joseph's neck and thanked him for this teaching like a son his father.

[5] I say: “My friend; **whoever recognizes his mistakes and repents, is forgiven forever, and whoever then turns to Me is doubly forgiven!**

[6] But whoever recognizes his mistakes, but keeps them in his nature, he is not forgiven, even if he came to Me a hundred times!

[7] For I tell you: **whoever comes to Me and says: Lord, Lord, he is not my friend by a long shot, but instead only he who does My will; this will however does not want you to elevate yourselves above other people because of a position!**

[8] Yes, **you should always be faithful to your position, act well and just – but never forget for an instant that those over whom you perform your duty are completely equal to you in birth and are thus your brothers!**

[9] **True love for your neighbor however can be learnt through the true love that you have for Me as little children.**

[10] When it is necessary, make use of your reputation and the honor of your position, but you yourselves be full of humility and love, and your judgment over your brothers and sisters who have gone astray will always be just according to My order!

[11] I told you what I have told you only in order to show you My order and My will; for I tell you: **whoever does not get rid of every smallest mote of arrogance will in the future not have My kingdom revealed to him in the spirit, and he will not go there before he has removed the very last mote of arrogance from himself!**

[12] Now go and tell this to everyone who you discover has any trace of arrogance. (THE GREAT GOSPEL OF JOHN Book 7, chap. 51)

[1] Says I: “Before Me you are pure; only pay always attention to your actions when guiding people, in that you never forget that also the sinner is your brother!

[2] **If you feel rage in your heart about the sinner who deserves a just punishment, then put the punishing rod out of your hand; because by your rage it will not become a salutary guide post, but a snake, who do not breathes a salutary balm, but a deadly poison into the wound which she caused the traveler through its bite, bringing death to the wounded.**

[3] Also **do not think that you have rid yourself of an enemy by killing him!** Because if here on earth he was only a simple enemy to you, after the death of his body as a free spirit he will become a hundredfold enemy to you and will torment you with hundreds of different evils for the rest of your life and you will not find any means to free yourself from this invisible enemy.

[4] **Therefore, if you punish someone, punish him with love and never with rage!** Therefore, subsequently do not take it too far even with the Pharisees! Think for yourself: ‘Behold, these are blind leaders of the blind!’ However, it is the world who made them blind, and this belongs to Satan whom you have got to know.

[5] Behold, **in Me there is all the might and power over heaven and earth. I could destroy them all with one thought, but still I endure them with all patience until the right time when there measure has become full.**

[6] **People also anger Me and sadden My heart by there incorrigibility; but I nevertheless endure them and always punish them with love, so that they can better themselves and**

enter the kingdom of eternal life, the only reason for which they have been created. If you therefore want to be a just judge, you must follow Me in everything!

[7] It is easier to pronounce a judgment over someone than to endure a judgment yourself; however, who takes the judgment from someone who was condemned on himself and provides for right betterment of the condemned, will one day called great in the kingdom of God. What I have said now you all should remember well! For if I order it to be and want it like that, you cannot have and make it differently!? I am the Lord over life and death! I'm the only one who knows what life is and what it takes to keep it forever and to enjoy in all blessedness!

[8] If you are going to live according to My teaching, you will receive life in all blessedness; however, should you act contrary, you will lose it and enter death, which is life's most misfortunate state, a fire which never goes out and a worm which never dies!"

[9] Says the Centurion: "Lord, I see the necessity of all this only too clearly, but also the immense difficulties of strictly living accordingly. To negotiate small hills is certainly no problem; but where entire mountains of problems and obstructions confront us, there it is sheer impossible to pursue a straight path. There, oh Lord, You must help us!"

[10] Say I: "For this very reason indeed it is that I came into the world, to bring you all help where you could not eternally have found your way out by yourselves! Hence always trust and build upon My name, whereupon the seemingly impossible shall become possible to you! (THE GREAT GOSPEL OF JOHN Book 5, chap. 6)

[6] Believe Me that someone who has truly become lord over himself can also easily become lord over a whole nation; and no one will say to him: Friend, how can you do such a thing? For the people will make him lord themselves, in that they will come to him in great numbers and will seek his advice, and what else is a wise advisor than a wise lawmaker? Whoever gives these laws, however, will also be a lord over those who have received the laws from him! Or are Ouran, Mathael, My noble friend Cyrenius here, Cornelius, Faustus and Julius not rulers and commanders and have nonetheless accepted laws from Me and call Me their Lord? Why did they do that then?

Because they have got to know very brightly the truth and its power and strength in Me more than enough! But what I now say and do, that and many other greater things you will also do in the near future and will thus have to bring forth quite the same effects on the whole dear Earth.

[7] Certainly a decided courage is needed for this, which does not fear the death of the body; but how should he fear something that carries eternal life in the highest clarity and quite perfectly has become a lord of life in itself and must know very well that firstly those who may well kill the body are not able to do any more damage to the soul and its eternal spirit of life, and that secondly the soul makes a never pronounceable gain through losing the heavy body for ever, which all the treasures of this earth would never be able to take away!

[8] But whoever sees such a thing in oneself in life's highest and deepest basic clarity, well, will he perhaps have fear of physical death?! And even if he did still, he would resemble obviously a fool who laments that he has been freed from his straitjacket and instead is clothed with the robe of the highest and most liberal freedom and clarity of eternal life! But

that is not thinkable, therefore the necessary courage will also most certainly not be lacking for you at the right time.

[9] Therefore, do strive above all to become perfect masters over your own self and you will also be masters over all the laws and all judgment and not subject to the curse of some foolish worldly law.

[10] What you become yourself, however, make sure that all those who will learn from you the innermost order of life will become as well – then they will become your true friends and brothers and will give no other laws anymore because they like you will see that the innermost law of life replaces all the others and makes them fully useless!” (THE GREAT GOSPEL OF JOHN Book 12, chap. 28)

[11] At any other opportunity you should gently teach the erring people. If they take note afterwards, it is fine and good; if they are not taking note, you then can pull the wires more taut! If this is also to no avail, lock such willful into a correctional facility and let them fast and if necessary punish with rods; since with a right and good punishment, the rod should not be absent! Also we, as your secret educators, make use of it with the people who are willful and very stubborn. Keep also this lesson and do it where necessary, and you will walk among people; otherwise among all kind of wild animals, who are stuck in human larvae!” (THE GREAT GOSPEL OF JOHN Book 10, chap. 10)

[3] This question was asked to Me and I gave the following answer on that: ‘Spiritual works and spiritual ways are not meted in hours and meters but entirely according to the power of the will, the faith and the love for God and fellowman.

[4] He who could at once deny himself in such a way that he gives up everything that is of the world and – in the right measure – would give his treasures to the poor, only out of pure love for God, and would not yield to the flesh of women, would truly be perfected in a very short time. But he who obviously needs more time to purify himself of the earthly dross and appendages, must also wait longer until he reaches the complete happy making state of true spiritual perfection.

[5] You are highly ranked statesmen and you must exercise your profession, and this is according to God no obstacle that could keep you away from walking rightly on the ways I have shown you. However, this gives you precisely the means with which you can reach true spiritual perfection all the more easier and sooner.

[6] But do not think that you are the office and the honor and the respect of the office. Honor and respect of the office is the law, and you are only its laborers. However, if you are faithful, good and honest, then you yourselves are partakers of the honor and the respect of the law and the merit of the law regarding the people who are protected by the law and are peaceful and safe, and this will then also be to your advantage before the face of God.

[7] And you are also extremely rich men, but also your riches are no obstacles for the attainment of the pure spiritual state if you will handle it well, being not thrifty and stingy by the support of the poor, with true love for God and for fellowman, like good and wise fathers towards their children. Because in the same measure in which you are showing love to the poor, God will always reward you spiritually and if necessary also naturally.

[8] And if you think that God is not helping at all the one who with full dedication continuous to walk seriously on the way to God's Kingdom and to the life of the spirit when now and then he becomes tired and weak, then you are greatly mistaken. I say to you: once he who has in all seriousness set foot on that way, will also without knowing it be helped by God in order to progress and finally also to certainly reach the goal.

[9] Of course, God will not compel with His omnipotence the unification of the soul with the Spirit out of Him, but He will enlighten the heart of man more and more and fill it with true wisdom from the Heavens, and by that, man will grow spiritually and become stronger and will be able to conquer easier and with more confidence all obstacles, which for his greater trial could still come on his path.

[10] The more love for God and his fellowman man will truly begin to feel in himself and the more merciful he becomes in his mind, the greater and stronger has then also become God's Spirit in his soul. Because the love for God and from that to fellowman is now exactly God's Spirit in the soul of man. To the same extend as this love will increase and grow, also God's Spirit will grow in him. **And when finally the whole man has become pure and charitable love, then the complete unification of the soul with God's Spirit in him has taken place. Then man has reached forever the supreme goal in life that God had set for him.**

[11] God Himself is within Himself supreme and purest love, and the same is also the spirit that is given by God to each human being.

[12] **If the soul will, by his free will, become completely like the love of the Spirit out of God, then it is also clear that he will become one with the Spirit out of God that is in him. And when he will become like that, then he is also perfected. And of this, no certain time can be determined. However, the soul's own feeling must say and indicate this.**

[13] **True, pure and living love is in itself completely unselfish. It is full of humility, active, full of patience and compassion. It will never unnecessary burden anyone and will gladly tolerate everything. It does not take pleasure in the need of its fellowman, but is always trying to help everyone who needs help.**

[14] **So also, pure love is chaste in the highest degree and has no joy in the lustfulness of the flesh. But the purity of the heart is all the more pleasing to him.**

[15] If the soul of man will also become like that by the efforts of his free will, then the soul is as his spirit and is then also perfected in God.

[16] And now you know very precisely what you have to do in order to reach the pure spiritual perfection. He who will strive entirely for it will also be perfected the soonest.

[17] And he who will be zealous and will seriously do his best to walk on this way will always truly and surely be helped by God to reach the supreme goal of life. Of this, all of you can be sure. For if God came already to help you through Me while you hardly suspected that there existed such a way, how much more will He come to help you when you will walk on it by your own activity. Did you understand this?' (THE GREAT GOSPEL OF JOHN Book 18, chap. 42)

“Now look, My children! **Human dignity is really nothing else but “the constant acting, thinking and willing in accordance with My laws of love!”**

I, love personified, have created you out of love, and so you, the created, must strive to emulate this Creator, who laid the spark of love into you as much as it is within your power.

This is the actual fundamental meaning of love, of the dignity of man, who, curbing his passions of anger, hatred or revenge, does, suffers and feels everything only out of love, only for others.

Thus the material, physical man with his human needs is hallowed, spiritualized through the sublime warmth of a divine love, more worthy of his actual descent and more capable of understanding his Creator and of drawing near Him.

Therefore, man's dignity consists only in the subjugation of anything ignoble, be it in thoughts, word or deed! In this way alone man is superior to the animal, which certainly has many qualities in common with man, namely, by using these same qualities for more noble purposes, by sublimating also the coarsest sensual desire, giving it a more noble air, higher motives. This ennobles man and gives him back his innate dignity whereby he becomes a citizen of a spirit-realm which one day will be his permanent abode.

Man is not ennobled by the conventional adherence to social rules and state laws. Not at all! Man is ennobled by his own conscience, when he is aware of having done everything out of the most noble, most exalted motives, of having done everything out of love for his Creator and love for his fellow created beings.

Not the deed determines the worth, but the "Why", why an action was performed! To be sure, man sees the action, but the motive is known only to two, to Me and the one acting, in which case I represent his approving or disapproving conscience.

What are "pangs of conscience" if not the uneasiness to have acted contrary to one's spiritual dignity! Therefore, whenever you do something, whenever thoughts assail you, pay heed to them lest they debase you. For everyone carries within him his book of life, and at the end of his earthly career he will be shown in a picture the kind of physiognomy his spiritual man will assume on his demise. And so the reflection of the life as it was lived on earth will be the expression of the soul-garment, where the sum total of all the thoughts, wishes and inordinate desires will reveal the spiritual man to the other spirits, not according to his physical, but his spiritual form." (Secrets of life, chap. 20 – The spiritual dignity of man)

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THE NECESSARY ACTIVISM AGAINST WORLD'S EVIL

(The Lord to His disciple, the Roman commander Agricola:)[7] **I** said: "This you can do, although you will not have much success. In Rome you have a few excellent laws indeed, but besides that, a great number of bad, wrong customs, besides which anything good and true can hardly take root.

[8] I tell you: **Rome is and will remain Babel, a worldly whore, despite all persecutions that will come over her, although there will also be a great many zealous followers of My teaching.**

[9] It is true that you have set the death penalty on robbery, murder and manslaughter and still a few other crimes, but **at your great feast-days certain gladiators must fight for life or death to increase your pleasure, and the victor is then honored. Look, this is evil and will not bring any blessing to a nation. Also you have all kinds of battles with wild animals by which oftentimes men have to loose their life in a cruel manner, and still you find this very**

amusing. And look, also this is a great evil. There is virtually no blessing from above, and when this is missing, no state and no nation has a stable and permanent existence. On this, you can certainly believe Me.

[10] If however, you can and want to change it, then contribute to it that such things, which are very bad for your city and your great kingdom, will be prevented, and in which anyway you who have now become seeing, will not participate in it, let alone this youth that you will be taking to Rome. Then you always and everywhere will be able to rejoice in My blessing.

[11] I have given all of you the 2 commandments of love, which you have to observe faithfully. But in order to observe these commandments, one may not take pleasure in these wild battles.

[12] Because little love can be found in the heart of someone who can watch with indifference when a human being or also an animal is perishing. Where there is true living love, there is also real compassion and true mercy. How can anyone possess neighboring love when he is taking pleasure in the painful dying of his fellowman? Therefore, away with everything that is unworthy for the heart of a good man.

[13] If you see your fellowman crying, you shall not laugh, for if you laugh, you are showing him that his pain leaves you totally indifferent, as well as your suffering fellowman, who is still your brother.

[14] However, if your brother is joyful and is rejoicing at his good fortune, then grant him this short gladness over his little earthly happiness. Do not grumble, but rejoice with him, then your heart will not become worse but only nobler.

[15] When you see a hungry person while you have more than enough, then do not think that the hungry one will feel as comfortable as you with your full belly, but bear in mind that he is very hungry and give him to eat. After that, you will feel a great satisfaction in your heart, which will make you feel much more comfortable than your full belly, because a full heart makes man much happier than a full belly.

[16] If you are carrying a bag full of gold and silver, while at home you still have much more, and you meet a poor person who is greeting you and wants to talk to you, then do not look the other way and do not let him feel one way or the other that you are rich while he is poor. But be friendly to him and help him with much gladness out of his need. If you do this, your heart will be filled with joy. Then the poor person will stay your friend forever and will never forget your true friendliness.

[17] Therefore, true neighboring love is doing for his fellowman all that which one can reasonably wish that he also would do for someone else.

[18] If a poor child asks you something, do not turn it away from you, but bless it and comfort its heart, then you also will once be comforted in Heaven by My angels. For then you are saying together with Me: let all the little ones come to Me and do not prevent them, for theirs is the Kingdom of Heaven. Truly, this I say to you all: if in your heart you do not become as little children, then you will not come into My Kingdom. For I tell you that the Kingdom of Heaven belongs first of all to them.

[19] I know however, that with you there is the evil custom to often secretly torture very poor children in a terrible way, so that as a result of this torturing, a malignant poisonous saliva is coming out of their mouth, out of which these wicked priests and magicians of yours are preparing a dangerous poison. And friend, this happens in Rome even now this day. Where such abominations can still be committed completely cold-bloodedly, there the complete Hell is still very active, and My grace can hardly be found there. That is why wise

and righteous judges should have taken action with great determination against such an evil that is crying unto Heaven.

[20] I say to you: those who will commit such a crime against animals I will look at them with wrathful eyes, for also the animals are My created beings and have life and feeling, and a sensible man should not work his evil will on them. But how endlessly much higher stands even the poorest child than all animals of the Earth. Thus, **whoever will offend a child in such a way is a devil and is cursed.**

[21] I still could tell you some more of such evil Roman customs which are not unknown to you and which are secretly tolerated with you after payment of a specific estimated amount, **but it is your task to abolish such more than ungodly abuses.** If you seriously want it, you will absolutely never lack My help. But first you must want this very seriously, because on this Earth My will never goes before men's will – as I have already sufficiently explained to you – except in the case of a judgment, at which always many warnings are preceding. **Of course it will cost you many a battle, but a good case is also always worth a serious battle.** Did you understand Me completely?" (THE GREAT GOSPEL OF JOHN Book 17, chap. 13)

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THE FIFTH COMMANDMENT – YOU SHALL NOT KILL – The spiritual meaning

50. THE FIFTH COMMANDMENT

[1] Helias said: "O Lord, as previously, I say now: Whoever does what You want, is verily not sinning! And as such I take the fifth commandment of Moses and say: It is written: 'You shall not kill!' I just take the simple law for my critical consideration and for the time being am not concerned about the explanation which Moses and also another prophet had given; since a truly divine commandment must in its simplest form contain what is useful for any reasonable person. But this commandment does not contain this at all, and therefore a thinking person cannot possibly say and state anything else, other than that this is either a human product or – only later for the sake of making war – that something has been left out by someone.

[2] You shall not kill! Firstly, who is actually "you", who should not kill? Is this applicable for every person irrespective gender, age and social standing or only for the male gender and for a particular age and for a particular social standing? And secondly: Whom or what should actually not be killed? Only people or also animals? According to my judgment neither one or the other is meant by it.

[3] Not the killing of people, since Joshua already had destroyed the city of Jericho and killed all citizens on the instruction of Jehovah. The slaughter of the idol priests by the hand of the great prophet Elijah is well known. Then let's look at King David, the man after the heart of God, not even thinking about all the others! How many thousands and hundreds of thousands have been killed by him and how many are still being killed each year! The mighty of the earth have still, despite the complete categorically proclaimed divine law, the fullest right from God, to kill their fellow man. And as such, this law only concerns the oppressed, poor human devils. To what

extent this law also concerns women, cannot be estimated, although it can be shown in Chronicles, that women also have used the sword, and how!

[4] If we poor people should not kill animals, is, from my point of view, not even worth discussing; since nature teaches man, that he without difference of social standing, gender and age must protect himself against the many dangerous animals, if he does not want to be attacked, torn to pieces and be eaten by savage beasts which have proliferated everywhere.

[5] You shall not kill! But if I were attacked by a wild way robber, who wants to rob me and will surely kill me, but I, as the one being attacked, have the strength, courage and a weapon to kill him in the moment he delivers the final death blow, what should I do? Self-defense should have been expressed in the law where it says: 'You should not kill, except in case of extreme self-defense!' But no, the law does not mention one syllable about that! It very simply says: 'You shall not kill!' But if the simple law reads like this, where is the divine love and wisdom contained therein, who must have actually known, under which surely extremely sorry circumstances the people on this earth have to go through?

[6] Why did God give such a law and then He Himself instructed David, to completely annihilate the Philistines and Moabites? Why was Judith allowed to kill Holofernes, and why I am not allowed to take without sin someone's life? Who gave the Egyptians, the Greek and the Romans the right to kill everyone who in an extreme manner sins against their law?"

[7] Here she turned around to see the reaction of her criticism in the faces of the others.

[8] Nearly all agreed with her and one of the Pharisees who also was a scribe, said: "Yes, yes, regarding this matter and viewed with our human concepts, one cannot completely disagree with this beautiful child; since literally taken this is what this main commandment actually means, although later on in the book of Moses it has been explained how this commandment is to be taken and to be held. But a primitive main- and basic law should verily contain the essentials for which it stands, at least with the most necessary incidental circumstances already expressed within; since each subsequent and additional explanation and greater completion of a law once given, appears to say that the legislator during the proclamation of the basic law, did not think of everything, what he actually intended to achieve by the commandment.

[9] Now, if people make laws, this is understandable, since in their thinking and intentions there can be no clear divine perfection, and therefore it is completely natural that with human laws, all sorts of additions and explanations start to appear afterwards; but with a truly divine law verily no gaps are supposed to appear, requiring all kinds of additions and explanations! Yes, considering the matter in this way, regarding the law of Moses one can verily get the idea, that it is either no divine law at all, or that it has been badly disfigured by the selfish evil will of people. However, having said this, I do not want to judge the law, but only expresses my surely still very blind opinion."

[10] I said: "Yes, for sure; **since when you judge My laws with human sense, then surely you must find gaps and shortcomings therein. If you love your neighbor as yourself, you will not hate him, not treat him with hostility and not harm to him; but if you do this, even less so would you try to ever kill him, either physically or even to a lesser extent emotionally by all kinds of nuisances.**

[11] **You shall not kill! This is absolutely correct and true stated in the law. But why? Because since the very beginning, under 'kill' is understood: jealousy, enviousness, rage, hatred and revenge.**

[12] 'You shall not kill!' therefore means: You should not envy anybody, you should not look at the more fortunate with askance eyes and you should not burn with anger against

your fellow man; since anger breeds hate, and from hate arises the evil revenge destroying everything!

[13] **It also is written: "Mine is the anger and Mine is the revenge, says the Lord."**

[14] **But you people should respect each other in all love, and one should do good to the other; since you all have in Me one Father and are therefore equal before Me! You should not annoy and curse each other and the one should not through bad lies cut off the honor of the other; since who does that, kills the soul of his fellow man!**

[15] And see, all that is in shortly expressed with 'You shall not kill!' And the first Jews, also during the times of Solomon, did not understand this law any other way, and the Samaritans as the old Jews, still understand it today in the same manner. **If this law from its foundation is understood only like this, how can anyone assume that through this law man is forbidden to defend himself against evil people and even savage animals?"**

[16] Helias said: "Yes, Lord, we all surely understand this now quite properly, since You have explained it to us in the most perfect and most true manner; but without this Your most merciful explanation, we would not be able to understand it so easily. Why did Moses not immediately give such an explanation together with the law? Since he as a prophet must have seen this coming that the later Jews would not understand this simple image of the law as the Jews of his own time understood it."

[17] I said: "Yes, you My dear critic, Moses surely new this, and therefore he wrote down a large number of explanations for the future; but that you haven't read them yet, is not the fault of Moses nor Me.

[18] But your criticism was still very good, since you identified the shortcomings and gaps, which indeed do not exist in the law, but more so in your understanding, and in order to level them, I allow you to criticize the old law of Moses.

[19] And since we in this way have purified the fifth commandment, you can start with the sixth commandment and also show us certain shortcomings and gaps, if you have identified any. And so speak!" (THE GREAT GOSPEL OF JOHN Book 16, chap. 50)

CHAPTER 78 The fifth commandment in the fifth hall - spiritually explained

[1] You once again see a tablet installed in this fifth hall, and on it is written in an easy readable script: "***Thou shalt not kill.***" If you consider this commandment only somewhat moderately and then consider the history of the Israelite people, your eyes would have to more than triple cross, if you would not see it at the first moment that there is a strange problem with this commandment "thou shalt not kill!" How, where, when, and what?

[2] **What does "kill" mean anyway? Does killing kill the body or deprive the spirit of its heavenly life force? If killing is restricted to the human body, the killing of the spirit cannot possibly be meant by it; for it is said that every man should certainly kill his flesh in order to enliven the spirit, just as the Lord Himself speaks: "Whoever loves his life, that is the life of the flesh, he will lose it; but whoever loses it for My sake, will receive it. "**

[3] Likewise, this is also evident in the nature of things. **If the outer bark or pod of a fruit would not die, the fruit will not come to any living germination. But it is clear from all this that the killing of the flesh cannot at the same time be the killing of the spirit.** But if this law is understood merely as the killing of the spirit, then who is sure of his physical life?

[4] It is in contrast, **well known to all that the prevalent contemporary multifarious exaltation of the flesh, is nothing but the "killing of the spirit."** If you would compare it to the history of the Israelite people to whom, as you would say, these laws were freshly baked, you will find the strange contrast that the lawgiver Moses himself, was the first to have many Israelites killed; and his successors had to do the same with transgressors of the law.

[5] "Thou shalt not kill "- this law was as good as all the others in the ark of the covenant. But what did the whole Israelite army do when it entered the Promised Land, with the former inhabitants of that land? What did even David do, the man after the heart of God? What about the greatest prophet Elijah? - See, they all killed, and very often, and often quite cruelly.

[6] Whoever is of a sober and unbiased spirit, does not have to pronounce the judgment in himself and say: What is this commandment, against which, as otherwise against none, even the first prophets appointed by God were obliged to act?

[7] Such a commandment is as good as none. Even in our times, the killing of brothers in war is even a matter of honor! Yes, the Lord Himself kills legions of human beings day after day; and yet it says: "Thou shalt not kill!" and David had even had a military commander killed, for he had spared a place which had to be destroyed, despite the swearing of an oath.

[8] Good, I say, so it is with the commandment on earth. But here we see it in the heavenly realm, where one being cannot kill the other anymore, and certainly no one will even remotely conceive the slightest thought of killing anyone. So why is it written here on the board? For example, from a purely historical point of view, so that the students should learn here, what commandments have been given on earth? Or should these very good-natured children's spirits, for some time be brought into a lust for murder by this commandment, to then fight against it in themselves? You could indeed accept that; but what conclusion or end result will you get from this? I say to you nothing else than: If the murder-lust must finally be removed from the children, if they have proven themselves as sufficiently resistant against murder lust according to the law, one must assume also that they would not have gained or lost anything thereby, as if they had never been filled with the lust for murder.

[9] But I see that in this thorough account of the matter you do not know what you are supposed to do with this commandment. Do not worry; just a few words will suffice to put everything that is doubtful in the clearest light before you, and the law will be just as worthy as on earth, even in heaven, as a sun shines in the sky!

[10] But for you to grasp the following explanation easily and thoroughly, I only point out to you that **in God the eternal preservation of the created spirits is the unchangeable basic condition of all Divine order.** Now if you know that, look for the opposite, that is, for the destruction; and you have the full spiritual and physical implication of the commandment before you.

[11] **Instead of saying: Thou shalt not kill, one should say: thou shalt not destroy, neither thyself, nor all that which is thy brother's; for preservation is the eternal basic law in God Himself, according to which He is eternal and infinite in His power.** But since on the earth also the human body is necessary for the everlasting education of the spirit until God's appointed time, **without an explicit command of God, no one has the right to willfully destroy neither his own body nor that of his brother.**

[12] So, when we speak of the required preservation, it goes without saying that **everyone is just as little entitled to destroy the spirit of his brother as his own by whatever means and make one unfit for the attainment of eternal life.** God, of course, kills human bodies every day; but at the right time, when the spirit has matured in some or the other way. Even the

angels of heaven, as perpetual servants of God, kill the bodies of men on earth; but not unless they are commanded by the Lord, and then only in the way the Lord wants it.

[13] In this way do the children here learn in spiritually practical ways in which the preservation of created things consists, and how, united with the will of the Lord, it must always be handled with the utmost care. And if you have understood this only to some extent, it will certainly be plausible to see for yourself, firstly the great dignity of this law, and secondly why it also occurs here in the realm of the heavenly children's spirits. But since we know such things, we can immediately go to the sixth room. (THE SPIRITUAL SUN, vol. 2)

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THE SEVENTH COMMANDMENT – YOU SHALL NOT STEAL - Ownership and theft. Social order. Bloody revolutions.

CHAPTER 82 The seventh commandment in the seventh classroom of the children's kingdom

[1] We are in the seventh hall. See, in the middle of it on a tablet on a white pillar is written in a clearly legible font: "*Thou shalt not steal!*" Here, at the first sight of this law-table, the question inevitably comes to everyone's mind:

[2] What can be stolen here, since no one owns any property, but everyone is just a usufructuary of what the Lord gives? This question is natural and has its good meaning, but it can also be posed with the same right on the world- body; for **even on the earth body, all that is there is the Lord's, and yet men can steal from each other in every possible way.**

[3] Could not one also ask and say: has the Lord not created the world equally for all men, and does not every man have the same right to all that the created world offers for the various pleasures? But if the Lord has certainly created the world not only for individuals, but for all, and therefore everyone has the right to enjoy the products of the world according to his needs, what good was this commandment by which man is obviously given the right to own, creating the possibility for theft? For where there is no mine and no thine, but merely a universal everything for all, then I would like to see the one who, with all his will, could steal something from his neighbor.

[4] Would it not have been wiser then, to abolish every right of ownership for all time, instead of giving the commandment by which a separate property right is dangerously granted? This commandment would therefore be completely dispensable, all property courts of the world would never have arisen, and people could easily live among themselves as true brothers.

[5] It must be remembered that the Lord gave this commandment through Moses just at a time when not one person had any of his own wealth among all the numerous children of Israel; for the gold and silver taken from Egypt, was the common property of the people under the supervision of their leader.

[6] But as far as clothing is concerned, it was extremely simple and so poor that a single garment in your present time would certainly not exceed the value of some poor cents. Not one of the Israelites had a supply of clothing, but what he wore was all he possessed.

[7] Then came this commandment. Surely the Israelite people had to ask each other with wide eyes: What should we steal from each other? Perhaps our children, yet everyone is in this present distressing situation content to have as few children as possible? Should we steal each other's pots? But what should we gain? Anyone who does not have a pot has the right to cook in the pot of his neighbor if he has something to cook. But if he has a pot, he will not have to seize another, so that he will have more to carry back and forth. It is truly unclear what we could steal from each other here. Each other's honor? We are all servants and laborers of one and the same Lord, who knows well the value of each person. If we also wanted to belittle each other, what would we achieve in the face of Him who always sees us through and through? So we do not know what we should do with this commandment. Should this commandment be valid for future times, should the Lord once want to grant each of us a separate property? If that is, then He should rather leave us as we are, and the commandment will abolish itself.

[8] See, so did the Israelite people occasionally reasoned in all seriousness, and in their position in the desert, they could not be blamed; because **everyone was equal in riches and equal in reputation.**

[9] **But could not the present people, believing in the New Testament, raise their heads before the Lord and say: O Lord! Why then did You once give such a commandment, by which a special right of ownership was granted to men on earth, and because of this right of ownership an innumerable multitude of thieves, robbers, and murderers were formed? Therefore, abolish this commandment, that the army of thieves, murderers and robbers, and all sorts of deceivers, and a second army of world judges, who have ceased to be active in all manner charity, would stop their doing!**

[10] I say here: The call can be heard and appears under this critical lighting as completely valid. How and why? Firstly, one can certainly expect nothing but the very best from God as the most loving Father. How could one possibly think that God, as the very best Father of men, wanted to give them a constitution which must make them unhappy, temporally and eternally?

[11] But if one must ascribe to God the supreme goodness, the highest wisdom, and thus omniscience, according to which He must know what fruit such a commandment will unfailingly bear, then one cannot help but wonder: Lord! Why did you give us such a commandment, why did we oftentimes become unspeakably unhappy because of it? Was it really Your will, or did You not give this commandment, but the people only added it later on because of their self-interest, for example, by isolating themselves from the general number of their brethren and then legitimising themselves in such a state to collect peculiar treasures, to help them rise more easily as rulers over all their poor brothers? See, all that can be heard, and nobody can deny it. On top of that, one has to sprinkle some grains of real frankincense on a human mind, at least during this time, if he found it worthwhile to critically illuminate the laws of Moses in this way. But who won anything in this review? Not the people and certainly not the Lord, because this criticism does not express the Divine love and wisdom.

[12] But how then shall this law be taken and understood, that it may appear as perfectly sanctified before God and to all men, that it would utter the highest Divine love and wisdom, and bear in itself the wisdom of the Lord for temporal and eternal bliss? Well, as it have been explained up till now, especially presently, it has indeed only caused mischief. Therefore, by the Lord's mercy, we want to reveal the true meaning of this commandment, that men should find in

it their salvation, not mischief. But in order to accomplish this, we will first consider what must be understood by stealing. (THE SPIRITUAL SUN vol. 2, chap. 82)

CHAPTER 83 What does 'steal' mean?

[1] **The fact that under the concept of "stealing" it was impossible at first to understand the unauthorized removal of the material possessions of another is clear from the fact that, especially at the time of legislation, no one from the Israelite people owned any property. Even when the people had moved into the Promised Land, their state constitution was ordered as such that no one could have full ownership in this land. But apart from that, property was communal as much as possible, and every poor Israelite, if he lived in the Divine order, could find everywhere the most hospitable reception and lodging.**

[2] But if in this commandment meant by "stealing", the arbitrary and deliberate removal of the goods of another, then, as has been shown sufficiently clear in the course of this illustration, the blame would inevitably fall upon the legislator, thereby quietly procuring the industry and would also defend usury. For that must be obvious for everyone at first glance, if he is only capable of somewhat brighter thinking, that **the right to property is then introduced as perfectly sanctioned and confirmed, as soon as one gives a law by which the property of each would be completely secured.**

[3] On the other hand, how could one expect such a law from that legislator who spoke to His disciples with His own mouth: *"Do not worry about what you will eat and drink and what you will clothe your body with, because that is what the heathen are after. But above all, seek the kingdom of God; everything else will be given unto you."*

[4] The same legislator continues: *"The birds have their nests, and the foxes their holes, but the Son of Man does not have a stone that He puts under his head!"* On the other hand, we see His disciples even on a sabbath rubbing corn ears, and thereby obviously steal. But when the landlords complained about it, who got a reprimand and a very sensitive rebuke from the Great Lawmaker? You only have to look in the Book and everything will be clear to you.

[5] We again see the same Legislator once in a position to pay a toll. Did He reach into His own pocket? Oh, no, He knew that in the nearby lake a fish had swallowed a lost stater. Peter had to go and take the coin out of the throat of the fish held by the power of the Lord and pay the toll with it.

[6] But I ask: Does the finder have the right of ownership in any good find in whatever way? Did not the Great Lawgiver have to know - or did He not want to know - that what He had only the right to freely own only one-third of what He have found in fish, and that only after He made His find publicly or officially known? He did not do such. Accordingly, He apparently committed a double theft or, as much as it did, an embezzlement.

[7] Further, one might ask after the principles of law - assuming that few Jews fully knew who Christ actually was - who had granted Himself the right to have the known donkey taken from their owner, and then use it Himself at His own discretion.

[8] One can say here: He is the Master of all nature and everything anyway belongs to Him. That is correct, but how then does He speak in worldly terms, saying that the Son of man has no stone, and on the other hand He says that He did not come to abrogate the law, but to fulfill it to the dot.

[9] If we wanted to follow His story, we would still find many things where the Great Legislator, according to the present principles of property law and the comprehensive juridical explanation of the seventh commandment, has obviously transgressed these legal principles. What would

happen to anyone who destroyed an owner's tree or destroyed a large herd of pigs and more? I think we have enough of the examples that make it abundantly clear that the Great Lawmaker has intended with this seventh commandment, a very different meaning than was later given to it by a greedy and selfish humanity.

[10] One can now say: This is now very clear and obvious, but the meaning He has connected it with, is still behind a dense veil! But I say: only patience! As we have until now properly illuminated the misconception of this commandment, the true meaning of this commandment will certainly be easy to find; for someone who can see in the night, will not be afraid that he will have too little light during the day.

[11] What does it mean then after all, in the actual truest sense: "**Thou shalt not steal**?" - In the true sense it means as much as:

[12] You should never abandon the Divine order, not put yourself out of it, and seize the rights of God.

[13] But what are these rights and what do they consist of? **God alone is holy and all power is His alone! Whom God sanctifies Himself and gives him power, he rightly owns it; but he who sanctifies himself and seizes the Divine power in order to rule in the luster of selfishness and avarice, is in the true sense a thief, a robber and a murderer!**

[14] Therefore, **whoever is arbitrary and self-loving in whatever external appearances and deceptive means, be it earthly or spiritual, and rises above his brothers, it is he who transgresses this commandment.** This is the sense in which this is taught to these children here, and it is shown in a practical way, that no spirit should ever arbitrarily use the power and might inherent in it, but only and at all times, in the Divine order.

[15] But one will say now: If so, then the well-known stealing and robbing is allowed. But I say: Only patience, the next episode shall bring everything into the clear. But for now let us settle this by knowing what is meant by stealing, and that **the Lord has never established a right of ownership by this commandment.** (THE SPIRITUAL SUN vol. 2, chap. 83)

CHAPTER 84 Comments on social issues

[1] It can now be asked, since the Lord never introduced a right of ownership, and therefore never gave any commandment by which one should specifically respect the accumulated fortune of so many stingy usurers, and that in contrast to a host of the very poorest people, - whether one then may steal; namely, what such "usurers" contrary to the Divine law, have accumulated? Because one takes away, according to earthly laws, the stolen items from a thief as soon as he is found. **Should one then not have the right to take away from the most base thieves and robbers who transgressed against the Divine law, the accumulated riches and distribute them amongst the needy?**

[2] According to the intellectual conclusion, none could not object to this demand; but the true man has higher powers in himself than his intellect. But what will these say to this intellectual endorsement?

[3] **Let us ask our charity and our love of God. What does it say in our inmost, eternally living spirit out of God?** It says nothing but what the Lord Himself has spoken, namely: "*My kingdom is not of this world - and who loves his outer life, he will lose the inner; but he who flees his outer life and pays little attention to it, will keep his inner self.*" This is what the inner spirit speaks.

[4] Nowhere do we see an invitation to help ourselves from the goods of the rich. The Lord Himself says: "Pay to the Emperor what belongs to the Emperor." Likewise does He not command the rich young man to sell his goods, but only gives him friendly counsel and the promise of eternal life.

[5] Therefore, since we nowhere come across a commandment from the Lord, by which He had expressly commanded to somehow seize the wealth of the usurers, it is certainly as clear as day, that a true Christian has no right to disown the goods of the rich. Even the one who is in the greatest distress has no justifiable right to seize the goods of even the basest thief, but in the case of a great state of emergency, a whole people has the right to do so.

[6] Why then? Because then the Lord Himself appears among the people as a ruler and thus causes a just judgment for the insatiable usurers. Not even then should anyone, except in the highest emergency, allow himself to assassinate the usurers and the hard-hearted rich, but should only take from them as much of their most superfluous treasures as the people need to support themselves, to get themselves on their feet again to be able to peacefully acquire sustenance again.

[7] But the rich usurer should still be left so much that he does not suffer in the world; because that is his only reward for his work. The Lord does not want to punish anyone, but only reward everyone according to the nature of his activity.

[8] But since the rich and the usurer cannot expect anything after this earthly life, it is quite fair that he finds his reward there for his talent, where he worked.

[9] The Lord also will not judge a person completely in this world, so that there can still be a possibility for everyone to voluntarily turn from the world and return to the Lord. If everything were taken away from such a rich usurer, he would already be completely judged; for despair will take possession of him and an endless anger, in which he can never possibly enter the path of salvation. But if a sufficient fortune has been left for him, he is for the time being exposed to no earthly misery and does not appear completely unrewarded for his austerity; but secondly, in this condition, he is not yet completely judged, and he still can obey the counsel that the Lord has given to the rich youth, to thereby attain eternal life.

[10] But where such extreme action would be taken by a deeply impoverished people, it should never be done in a gruesome way; for as soon as this happens, the Lord no longer works with the people, and the people will not see their deeds blessed! For if they prevail today, they will be beaten again tomorrow, and one bloodbath will flow into the other! Man should never forget that all men are his brothers. He should always do what he does with a love-filled heart; He should never want to do anything bad to anyone, but only to do something good at all times, especially regarding the spiritual share of eternal life.

[11] What does it mean then after all, in the actual truest sense: "Thou shalt not steal?" - In the true sense it means as much as:

[12] You should never abandon the Divine order, not put yourself out of it, and seize the rights of God.

[13] But what are these rights and what do they consist of? God alone is holy and all power is His alone! Whom God sanctifies Himself and gives him power, he rightly owns it; but he who sanctifies himself and seizes the Divine power in order to rule in the luster of selfishness and avarice, is in the true sense a thief, a robber and a murderer!

[14] Therefore, whoever is arbitrary and self-loving in whatever external appearances and deceptive means, be it earthly or spiritual, and rises above his brothers, it is he who transgresses this commandment. This is the sense in which this is taught to these children here,

and it is shown in a practical way, that **no spirit should ever arbitrarily use the power and might inherent in it, but only and at all times, in the Divine order.**

[15] But one will say now: If so, then the well-known stealing and robbing is allowed. But I say: Only patience, the next episode shall bring everything into the clear. But for now let us settle this by knowing what is meant by stealing, and that **the Lord has never established a right of ownership by this commandment.** (THE SPIRITUAL SUN vol. 2, chap. 84)

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THE EIGHT COMMANDMENT – YOU SHALL NOT LIE. The lie is a lack of active love and putting the external material before the spiritual

[6] See, it's the same with **the spirit. By virtue of such a device he is capable of accommodating two things, namely the external pictorial and the intrinsically essential reality.**

[7] **In this double vision lies the secret of the free will.**

[8] Every human being, be it purely spiritual or still enveloped in matter, naturally hangs between the external and the internal through this ability. He can therefore always see a countless number of external forms, but he can simultaneously absorb just as much of the inner, purely Divine truth.

[9] **With the light from the outside, he grasps nothing of all that is seen, but merely the external form, and thus can be the creator of his thoughts in himself through the reception of these forms.**

[10] **With these thoughts, he can also set his freely disposable will in motion, as and when he wants.**

[11] **If he does not use the other eye of the inner Divine light, but is merely content with and deals only with forms, then he is a man who evidently deceives himself; for the forms are empty appearances for him as long as he cannot grasp them in their depths.**

[12] **But if a man who simultaneously also possesses the inner light he received from the Lord and beholds it, perceives the interior of the forms, but disguises it and testifies only to the outer forms differently than he does about its great importance which he perceives with the inner spiritual eye, which is the ear; see, this is when he gives a false testimony to the externally perceived forms.**

[13] Here we have already foundationally discussed what it basically means to give a false testimony. In the main point is however once again, that **it is important that man should not speak of Divine truth in any other way than he perceives it in himself.**

[14] But with regard to the most inner things, the situation is as follows: **love is equal to the inwardly perceived light of truth directly from God, and wisdom is equal to the radiating light from God through all infinite eternal spaces.**

[15] **When someone would possess the love, but would not practise it, but would, with his outer light and his divided will, continuously reach out more and more to the infinitely radiating rays, he becomes increasingly weaker, but because of his spirit fraying at all**

sides, he becomes increasingly bloated and increasingly less receptive for the inner, loving light of truth out of God.

[16] If this is the case, then such a person becomes ever more dissimilar to God, and thereby gives with every atom of his being, a fundamentally false testimony of the Divine essence, whose perfect symmetry he ought to have been.

[17] Therefore, he who hears the Divine word but does not follow it, but follows only that which captivates his outward eyes, and thus excites his sensual will, he gives with every step that he makes, with every word he speaks every movement of the hand he makes, a false testimony. Even if he wants to speak the purest Divine truth, the pure word of the Gospel, he lies and gives a false testimony to the Lord because he does not act according to the Word and the Truth.

[18] Such a person who prays and performs his devotion to God, but does not live according to the word of the Lord, is a liar, as long as he is warm and alive. His prayer is there but an external formula whose intrinsic value is lost altogether, because the inner Divine light is not used to illuminate and enliven the interior of this external form.

[19] It's just the same as if someone would look completely enraptured at a star. What good does all this delight and contemplation benefit him if he cannot regard the star in close proximity as a wonderful world? He resembles a starving person in front of a locked cupboard. He may still look at this bread-cupboard so yearningly and so adoringly, but will he be saturated with it? Certainly not. For as long as he cannot bite into the inside of the bread and absorb it into his stomach, all contemplation, worship, and delight from the bread-cupboard, will do him no good.

[20] **But how can one open the bread-cupboard of true God-likeness and satisfy oneself? Certainly no other way than by using the innermost means in oneself and directing oneself to the truth received from God. Also, to use the external forms only for their intended practical purposes as far as one has found it to be identical with the innermost light and therefore as a Divine truth. As soon as that is not the case, everything that man does and endeavor, is a false testimony to the inner Divine truth and thus a gross lie to every fellow human.**

[21] Therefore the Lord says, "*He who prays, should pray in the Spirit and in truth,*" and, "*If ye pray, go into your closet,*" and also: "*Do not think what you will speak, for in the same hour it will be put into your mouth.*"

[22] Here, evidently, outer thoughts are indicated, which are therefore in themselves no truth, because they are thoughts; for the truth is inward, it motivates for action according to the Word of God, and is always manifested rather than being a subsequent flood of thoughts.

[23] Therefore should everyone also be guided by this inner truth and act accordingly. **He will always more and more actively connect his thoughts with this inner light and thus come to inner unity and thus to the Divine likeness in which it then becomes forever impossible for him to be a liar.**

[24] But that **everyone who speaks differently than he thinks, and acts differently than he speaks and thinks, is a liar, is self-evident; for such a one is already buried in the very outermost, grossest matter, and has removed the whole Divine form from his spirit.** As such will this commandment also be explained to the students in its innermost content. Knowing this, we may at once move on to the ninth room. (THE SPIRITUAL SUN vol. 2, chap. 86)

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THE NINTH COMMANDMENT – YOU SHALL NOT LONG FOR WHAT IS YOUR NEIGHBOURS - Property. Overpopulation. Usury. Speculation

CHAPTER 87 Ninth hall - ninth commandment

[1] We are already in the ninth hall and look again at our round table, on which is written:

[2] *You should not long for what is your neighbor's, neither for his house, nor his ox, nor his donkey, nor his land, nor for everything that grows on it.*

[3] If we look at this commandment, we must evidently lose ourselves in the same judgments and undergo the same criticism that we have already met in the seventh commandment. For here again there is talk of property, and according to it, one should not have any desire for what one or the other was legally externally appropriated to own.

[4] Who could not at once come back to the question and say: How could this commandment be given to the Israelite people in the wilderness, where there is no one who possesses a house, an ox, a donkey, nor any land or seed? One would have to imagine this property among the Israelite people. And at the most it could mean: If your neighbor imagines that he has something, then you should not imagine that you should have something similar, or even the imagination of your neighbor, to have it as if it were seriously your property or as if you want to actually own it.

[5] I think that not many critical judgments will be needed here to see the utmost airiness of such a command at first sight. A commandment must always be there only for some assurance of a fixed reality, the loss of which must be something every one of them must have. But what would an air-castle architect lose to another air-castle architect, who would take the unlawful audacity of his fellow air-castle builder seriously. I think the weighing of such enormous damage would require a very fine, even ethereally spiritual scale to measure. If, according to the opinion of a certain sect on earth, the Archangel Michael is seriously endowed with such instruments, I am firmly convinced that he certainly does not lack such a very delicate weight-measuring instrument.

[6] I have here only said this in order to accentuate the utter voidness of a purely imagined possession. If it is then so, then why such a commandment, which can certainly not uphold any security of the property of another, where no one has anything in the likeness of property, after which one should not desire, according to this commandment?

[7] But one will argue here and say: The Lord has foreseen that, over time, men will create a right of ownership among themselves, and in this regard has already made in advance a command by which a future human property is secured and no one has a mutual right to be allowed to disown the property of his neighbour in whatever way. That would be a nice conclusion! I think Divine love and wisdom could not easily be inflicted more dishonor than with such judgment.

[8] **The Lord, who surely will advise every human against acquiring anything on earth; the Lord, before whom every earthly wealth is an abomination, should have made a commandment for the purpose and favor of greed, self-love, of usury and avarice, a commandment for the sure awakening of mutual envy?**

[9] I think it will not be necessary here to spend any more words; for the absurdity of such an exegesis is too obvious to anyone's eyes to require a long and broad discussion.

[10] However, in order to make the case palpable for the blindest, I ask every law-abiding lawyer: What is the basis for the right of ownership? Who gave the first person the property right of a thing? Take for instance a dozen immigrants in an uninhabited land. They find it and settle there. According to which ownership and ownership certificate can they take possession of such a land and settle there as legitimate owners?

[11] I already know what they will say here: whoever comes first has the basic right. Well, I say, who then has more or less the right to the found land than the twelve immigrants? It will be said: Strictly speaking, the first instigator of the emigration, or the one who had at first seen this land from the deck of a ship, has the most right. Well, what advantage does the initiator have above the others? If they had not moved with him, he would certainly have stayed home. What has the first seer more than the rest? That he might have sharper eyes than the others? Should this advantage, which only benefits him, be a disadvantage to the others? That would be a rather unfair. So surely all twelve must have equal ownership of this found land.

[12] But what do they have to do to realize their equal ownership of this land? You will have to divide it into twelve equal parts. But who does not see the coming quarrels at this division of the first land pieces? For surely will A say to B: Why must I take possession of this part of the country, which in my judgment is obviously worse than yours? And the B will reciprocate for the same reason: I do not see why I should swap my land part for yours. And so we can let our twelve colonists divide the land for ten years, and we will not see that the division will be all right.

[13] But would these twelve agree among themselves and **make the land a common property**; can there then be a commandment to secure property among the twelve? Can one take away something from the other, if the whole country belongs to all, and thus also its products, all of which everyone can take as he pleases, without billing the other for it?

[14] In the first case one sees here that originally, a creation of property rights is not easily conceivable. To see that this really is the case, you only have to look to the first settlers of certain areas of your own country, like the so-called Herren-Kloster clergy, who were in a sense the first settlers of this region. If they would be content with division and considered it good, they would certainly not have formed a common good.

[15] In short, we can do what we want, but we cannot find any original ownership anywhere. And if somebody comes with his fundamental right, I ask whether one should kill the descendant at the moment of his appearance in the world, or let him slowly starve to death? Or should he be driven out of this country? Or leave him to the mercy of the landowners, but at the same time immediately protect them against him by means of the latest laws?

[16] I think it would be fair to ask on what grounds such a descendant can, from the moment of his arrival, be made a scapegoat with regard to the right of land ownership, while the first arrivals could not sin against each other in this? Which lawyer can prove such behavior to me as legally valid? I mean, one would only be able to prove this if you have a satan as a lawyer; for every man, who thinks only reasonably well and fairly, would find such a legal proof impossible.

[17] But I can already see that it will be said that in the first colonization of a country there can be no reciprocal property right between the colonists, especially if they have mutually compensated for the common property. But between colonisations, out of which came the first formations of states, the ownership right certainly occurs as soon as they have established each other's right of existence.

[18] Well, I say, if that is the case, then each colony must have original property rights. But how can they, since **they only received a right of usufruct from the Lord, but no right of ownership?**

[19] The right of use has its certificate in the stomach and on the skin. But where does the right of possession express itself, especially when one considers that every human being, whether native or foreign, carries in his stomach and on his skin the same Divine legal right of use as the native does? If one says: **The right of ownership has its origin in the rights of use, then this sentence certainly removes any special fortune, because everyone has the same right of use. But if one reverses the matter and says: Ownership gives you first the right of use, because one cannot say anything other than the old legal word: "Potiori jus", which in other words means as much as: Kill so many usufruct owners by the power of your fist, that you alone can be complete master of a piece of land.**

[20] Should some foreign usufruct owners still have the appetite to dispute your fought for possession according to their Divine right of use, then beat them all to death or use them, at least in a better scenario, as taxable subjects, so that they may, on your conquered possession, work for you in the sweat of their faces, that you may grant them their right of use according to your discretion. Step up whoever will, and grant me another right of possession; indeed I will surrender all my bliss to him, and I want to be made the most needy citizen on earth for it! Who, from the Divine side, can justify this war? What is he? Nothing but **a most brutal coup d'état, taking the right of use from the people and forcibly introducing a right of possession, that is, to destroy the Divine right and to introduce a hellish one in its place.**

[21] **Who then could expect a law from God which would abolish the original Divine Law of Utilization, which was clearly documented in everyone's being, and replace it with divine power and authority, with a law of hellish right of property?** - I think the absurdity of this assertion is even bright and clear for a completely blind man and can be grasped with gloved hands.

[22] But from this it is clear that this law must certainly have a different meaning from that of men, where it only secures possession. As Divine law, it must also be valid in all heavens from the depths of the Divine order. But where does anyone in heaven own houses, oxen, donkeys and fields? Heaven is full of usufructuary rights, and the Lord alone is the owner. We therefore want to move on to the right meaning of this law. (THE SPIRITUAL SUN vol. 2, chap. 87)

CHAPTER 88 Reflections on the ninth commandment

[1] However, before we give the full explanation, it will be necessary to make a few remarks in order to shut up the mouths of many juridical wolverines and outraged international law publishers. For they would be able to derive the right to ownership from the collection rights, by which they would apparently be able win the case against us. Therefore, we want to entrench ourselves on this point.

[2] However, it is not to be denied that everyone must have the right of collection before any rights of use. Because, before someone picks up and prepares something with his hands and his strength, he cannot assert his right of use. That's right, before anyone wants to put an apple in his mouth, he has to pick it from the tree or the ground.

[3] For the "collection right" he also has several Divine documents. Certificate No.1 is the eyes. With these he has to look where something is. Certificate No.2 is the feet. With these he has to

move to where something is. Certificate No.3 is the hands. With these he has to reach out and take something. So according to this deed, the man has before the Lord the lawful right to collect as an undeniable property.

[4] But could it not be said here: is not the collected material then completely the property of the one who, according to his Divine right of collecting, has collected it for his use? Now does another have the right to judge his hands or desire by what his neighbor has gathered? Because one right obviously depends on the other. If I have the natural right of use written by the Creator in the stomach and on the skin, then I must also have the right to collect, because without the right of collection, I cannot satisfy the right of use.

[5] But what good is the collection right if it does not secure the bite I bring to my mouth? Because, since everyone has the right to take the apple, which I have picked up with my hand according to my collection right, out of my hand, because he is too comfortable to pick one up, I must obviously forgo my right of use and must starve, whether I like it or not.

[6] It is thus necessary that the collection right would at least demand the property right regarding what one has collected, otherwise no right of use could honestly be reasonably thinkable.

[7] The right to collection is connected with the right of preparation and production is combined with the collective right. If I would not be allowed to assert the full right of ownership over what I have prepared and produced, then all activity is in vain, and I am compelled, firstly, to consume all the edible things in secret, and, secondly, to always go about naked. Because if I make myself a garment and another, which is too lazy for this work would take it away from me according to his right of use, then the question is: what would be the case with my right to use?

[8] If I build a house in a colder area and have no ownership rights according to the right to collect and produce, then the next best company can drive me out of the house and exercise my own right of use in my place.

[9] From this, however, it can be seen that, with the natural right of acquisition, a certain prerogative of property rights should be granted to the actively producing person, without which such a property right, taken and considered as is, the existence of a human society is not even remotely conceivable.

[10] If, however, the right to collect and prepare are admitted as completely valid, then a piece of land, on which I have cultivated a seed, like a tree which I have planted and refined, must also have been prerogatively considered to be my property.

[11] But ask further: who grants me such a right at the planting of a colony? The matter is easy to explain. The colonists choose from their midst one void of greed and wise leader. They grant him the rights to divide and distribute and thus also the responsibility to protect, under mutual oath swearing, as insurance for the maintenance of and compliance to his decree. Because of this assurance, one or the other rebel would be called to order by these order-abiding brothers on behalf of the leader. The how and the means does not matter, for these can and must be first determined according to the degree of the rebellion and then executed.

[12] Who does not immediately see the submission and the first monarchical foundation of a state? Also, who does not also see that, as soon as the right to collect, and the right of acquisition and preparation is systematically connected with a prerogative right of property, nobody can be limited to the right of collection, acquisition and preparation on his property granted to him. On the contrary, the chief executive must only endeavor to encourage his subjects to collect and produce as much as possible on their possessions. And the more one acquires by diligence on his

property, the more pleasant a situation he creates for himself, and the less limited becomes his rights of use.

[13] **However, once this right of ownership has been ascertained to secure the right of collection, acquisition and use, this right inevitably leads to the right of hatred; for without this right, no one is the rightful owner of the property he has received from the leader.**

[14] But this hate-law first requires a precise survey of the property. Once the borders have been determined, only then can any owner make use of the hate rights or the rights of defense of his property.

[15] But this hate right is not feasible without authorized guardians. So we have to set up military men, who have the unlimited right to secure everyone's borders. You must therefore have the right of execution, that is, a criminal or punishment right. But who should guide these military men? Certainly none other than the head of the entire colony.

[16] Here, therefore, we have necessarily the emergence of the military state, but at the same time also the determination of an unlimited power of the leader, who can now already command the military men and sanction his commandments.

[17] Have we brought it so far, who can still stand there and say: The present state constitutions are not based on this Divine right? Yes, it is all right for a critic, only he cannot yet understand the overarching right of ownership of the monarch. But I say: If one has proved the former in such a way, which was far more difficult, then the right of ownership of a monarch beside it can be proved with a sleeping hood on. We shall see.

[18] If, on the part of the leader's executive wisdom, the right of property is properly in place and the leader has an army at his disposal, capable of guarding the colonists' possessions, does the leader not have a twofold right to say to the colonists: I am in your midst, have provided for you through my wisdom, and you have made me the leader because you have recognised me as the least greedy man among you.

[19] Therefore, I have fairly distributed the land among you, and now protect your property with my wisdom and with the wisely-led military men. But in the distribution I have completely forgotten myself due to my lack of greed. But you will surely see, if you would have need of my continual wise direction, that I cannot live off air. After that, what am I supposed to have for my maintenance in order to live? I have no time for collecting, because I have to use my time to constantly reflect on how your property needs to be continually secured.

[20] So you will see that a faithful worker is worth his reward. That's why I'm declaring that you agree to support me out of your secured supply. I can claim this from you even more rightfully, since the preservation of your mutual right of ownership depends only on my consideration. In addition to my protection, however, the support of the army, which secures your property, is also necessary, for they too, do not have time to work, by keeping your borders in good order.

[21] Your own salvation and well-being must therefore make it clear to you that I and the army are unlike you, unable to work, and that each of you therefore should agree to pay me a certain amount of tax for his own benefit.

[22] This announced demand seems completely legal and reasonable to all colonists, and they are content with the regulation. In this way, the chief executive has already asserted his first natural, if not supreme, yet co-owned right of all the settlers.

[23] But there is such a small gap between co-ownership and the overruling right of ownership that even the smallest child can get a hold of this concept. The boss just needs to say: My dear colonists! It is not unknown to you that another colony has settled over against us. In order to protect us from it, you must give me the unqualified right in everything, so that I can act as your

leader in case of emergency, as the main owner of your property, and in such a case can secure the external borders according to my wise insight. I must have the right, in your name, for your own benefit, to negotiate with a foreign nation if it would be more powerful than us.

[24] You should also, being colonists who is in need of my guidance, understand what is easy to understand, that I as your leader, must have a permanently built place in your midst in which I can protect and preserve myself, above all for your preservation. But it is not enough for my well-justified security that you build me a dwelling-house, but in order to build my dwelling house, other dwellings have to be erected in order to accommodate the army, who are only dependent on my leadership. In other words, you must build for me in your midst a permanent home (residence) in which I am fully secure, both from strangers and from your own possible attacks.

[25] Here we see with great clarity how the monarch necessarily declares himself the landlord of a country. But that was not enough. We want to hear other reasons as well, from the mouth of the founder himself, for he continues to speak:

[26] My dear colonists, the indisputable reason for the establishment of a permanent place of residence for me in your midst, I have shown to your insight. So you have the first reason. But listen to me: The land is vast; it is impossible for me to be everywhere myself. Therefore I want to audit you and I will distribute out of you the wisest ones as my officials and deputies all over the country. These proxies then you will then owe the same obedience as unto me, for their own benefit.

[27] If, however, one or the other subjects under my wise management has been accused of alleged injustice by these my chosen officers, then shall everyone have the right to bring his complaint to me, where he can then be assured that the case will be attended to with perfect justice. On the other hand, for your own benefit, in order to prevent all disputes, you must give me the most faithful and conscientious assurance that you willingly follow my final judgment without the slightest further refusal. In the opposite case, for the good of all, I must also be assured of the indisputable right by all, to deter a rebellious person to defy my final judgment by means of a chastising force in order to obey my will. If all this is done in order, then you will become a truly happy people!

[28] Here we see a second step, derived from all former things: Firstly, the sole rule, and secondly, the sole possession of the whole country. And so, in this way, we would have irrefutably displayed the first reason, which was completely grounded in the nature of the matter. This reason can be called the natural, derived from human society. But somebody will say that all this is in and of itself just as true to nature, as surely and certainly the man needs the eyes to see and the ears to hear. We look at these colonists, who are still very crude, and find them to be most zealous and fully obedient to their leader.

[29] Yet, exactly from this obedience, the colonists begin to feel increased fear for their leader. And in this fear, one and the other soon ask each other: why is it that among all of us this man is so clever, and we are all to be regarded as true fools compared to him? This question, so small and inconspicuous as it appears at the beginning, is of extraordinary importance, and in its answer is expressed the inviolable official signature to the autocracy and of the sole property right of a monarch. That sounds weird, some might say in advance. Have just a little patience, and we'll see it in another light right away! (THE SPIRITUAL SUN vol. 2, chap. 88)

CHAPTER 89 The inner sense of the ninth commandment

[1] See, until now we have seen everything develop from the natural ground; but up till now there has been no higher divine sanction on any ground, by which man alone on earth, especially in his simple state of nature, is led to the inviolable consideration of all that has been imposed upon him by his leader as a duty.

[2] The wiser such a primitive monarch initially guides his people, and the more the people are persuaded that the leader is really wise because of his successes, the more they will begin to ask each other: wherefrom is his wisdom and wherefrom our stupidity? The people still know very little or nothing about God, but the leader still has more or less good ideas about Him.

[3] What should he now do, if the people who are naturally organized as well as possible, approach him now with such questions from all sides? He summons the more capable, proclaiming to them a supreme being who has created everything and directs everything. Then tell them, in answer to their varied questions, that he receives the wisdom to guide directly from this supreme being. He shows them, with the greatest ease, the undeniable existence of a supreme, all-creating, sustaining, and governing deity, and that this deity only bestows the deep wisdom to whom he has designated to be the beatific leadership of the people.

[4] This then means something like: "By the grace of God," or as with the Romans: *Favente Jov.* " Once this step has been taken, the sole ruler and the sole owner is ready to go, and now sits perfectly safe in his center of power, supported by a powerful natural, and even more powerful spiritual necessity.

[5] Anyone who has thoroughly gone through all this must finally say: Surely not one atom of this can be criticised, because everything is so closely connected with the first natural-legal records of every human being that one would not dare to split the thinnest thread in order to destroy a happy human society down to its innermost foundations. You can take away anything you want, the defect will soon be visible in the first natural principles of every human being.

[6] But if, then, the matter is as such, it follows as clear as sunshine from that, that the Lord of Heaven and the earth, through this ninth commandment, has set up nothing but the complete safeguarding of the particular property for the maintenance of the first principles of natural law. And so there can be no other meaning behind the commandment than what His words signify.

[7] For if one wants or is in a position to subject this commandment to any other meaning, then one abrogates the main reason of the first natural-law bourgeois association sanctioned by a supreme being. Ownership, when lifted, necessarily removes the original documents of each person, and no one can collect and make anything more. If he cannot do that, his stomach and his skin go under, and man will be worse off than any animal. With the removal of the literal meaning of this commandment, one takes away in advance every leading chief, and humanity stands in its first wild and chaotic state of nature, sunken beneath the animal kingdom.

[8] That's right, my dear friends and brothers. So far we have seen that through the representation of the inner spiritual sense, the external, natural sense in its just external effect has nowhere been violated. **We have also seen that through the ignorance of the inner sense, a given commandment is observed with either very great difficulty, not seldom only for a third part, or not at all.**

[9] **But if a commandment is recognized according to the inner senses, then the natural observance results automatically, especially when someone puts a good seed into the soil. Then the fruit-bearing plant will develop out of it, without the human being having to apply any manipulation to it at all.**

[10] And so it is with this commandment. If it is recognized and observed inwardly, then everything external, which touches on the sense of the letter, is itself of the good Divine order. But if this is not the case, one sticks only to the external senses, then one thereby negates all legitimate documents of man. The rulers become tyrants and the subjects miserly and usurers. The skin of the gentle is stretched over the military drum or the good-natured donkeys of subjects become the malicious tools of the powerful and usurers.

[11] The consequences of this are full-scale uprisings, revolutions, state upheavals and destruction, mutual bitterness among peoples, and then protracted bloody wars, famine, pestilence, and death.

[12] What, then, is the meaning by whose observation all peoples must find their indestructible temporal and eternal happiness? In short, it is as follows:

[13] Respect one another out of true, mutual brotherly love, and do not envy one another, if one would be given more grace by Me, the Creator, because of his greater love. The one who received grace, however, should let the benefits coming from it benefit all his brothers as much as possible, and so you will thereby establish among you an eternal life-bond, which no power will ever be able to destroy!

[14] Who does not immediately recognize that in this explanation of the commandment, not a tick of the literal sense is disregarded. And how easy is this commandment, of course, to think about when one observes it spiritually. **Because he who respects his brother in his heart, will also pay respect to what he collected and produced. The spiritual observation of this commandment avoids all usury and all exaggerated selfishness, but only find its sanctioned representative or advocate only in those adhering only to the literal sense.** A little review will put this all in the clearest light. (THE SPIRITUAL SUN vol. 2, chap. 89)

CHAPTER 90 Blessings of wise limitation

[1] In everything, as well as in the commandment, it is by no means stated as sinful or faulty in spirit or nature, for someone to acquire the things collected and made with his hands for his needs; and to such a degree that his neighbor do not have the right to deny him such ownership in whatever way. On the contrary, everyone in it finds only a perfect guarantee of their legally acquired property.

[2] But in everything that is said, as in the commandment itself, a wise limitation in the right to gather is offered to everyone. But that the commandment seeks to achieve this in the natural sense, and is meant to be like this even from the Divine order, is most easily visible from the primordial property birthright of every human being. But how? We shall immediately see.

[3] How much does the first legal expert in man, the stomach, need according to fair measure? This can certainly be determined by every moderate eater. Suppose a moderate eater needs three pounds of food for the day, which is easily calculated over three hundred and sixty-five days. This is therefore a natural need of a human being. He is allowed to collect this quantity every year. If he has wife and children, he can gather for each person the same quantity, and he has acted completely in accordance with his natural rights. A strong eater, who has to do particularly heavy work, is allowed to collect twice as much.

[4] When this is generally observed, the earth will never have to speak of need. For the way the Lord have organized the fertile land area, twelve thousand million people can make an

abundant and proper living with proper cultivation and distribution of the land. At present there are hardly any over one thousand million people on earth, and among them there are seven hundred million people living a life of great need.

[5] What is the reason for that? Because the very conditions of this Divine law, which is founded in the nature of every human being, are not brought into living practice.

[6] Let's go further. How tall a man is, and how much skin he needs to cover, can also be easily measured. But every human being is allowed to obtain a fourfold covering of the skin according to the season. This is the natural standard for the accumulation of the clothing materials and their preparation. But I want to add once again so much to the upper clothing, and four times more to the underwear, and that for the sake of a clean change.

[7] If this measure is applied, there will be no naked human on the whole surface of the earth. But if tremendous garment factories are built on earth, which buy the raw materials with enforced shameful prices, then make an innumerable quantity of more luxurious than useful clothes, and sell them mostly at ridiculous prices to paltry humanity, as well as to many affluent ones, then in the course of ten years, especially the women, people are provided with more than a hundred-fold change of garb - thus, natural proportion is utterly disturbed and of a thousand million people at least six hundred million have to walk around naked. Let's go on. **How big does a house really need to be to comfortably accommodate a couple of people with family and necessary servants? Go to the countryside and see for yourself, and you will surely come to the realization that a just and comfortable accommodation does not require castles and palaces with a hundred rooms.**

[8] Anything exceeding such proportions, is against the order of God and therefore against His command.

[9] **How big must a property be? Take a mediocre producing country. On this, with moderate work, and on a surface area of one thousand square klafter, even with a mediocre yearly harvest, a perfectly sufficient provision for a whole year can be produced.** With good soil, half of that is enough, with bad soil, the amount per person can be doubled. The size of land accredited for possession according to natural law, depends on the number of people living in a family house. But we want to be generous to the utmost extent and give twice as much for each person and determine it as being fully approved of God as a natural law. Even if the lands were distributed in this way, **more than seven thousand million families on the surface of the earth could also find their fully secured land property.**

[10] **But the present state of affairs on the earth regarding basic distribution is that the land belongs to a few landowners. All the rest of the people are either co-owning, under lease or leased out, and the vast majority of the people on earth do not have a stone to support their heads.**

[11] **Therefore, anyone who possesses more than this given measure, possesses it against the Divine and natural law, and, such a possessor perpetually sins against this commandment. He can redeem this sin only by possessing the greatest possible degree of generosity, and in a manner of speaking only as a guardian, to work his too-large possession for a fair number of homeless people.** But how this is foundational to this commandment, we will see in the second point of this reflection. (THE SPIRITUAL SUN vol. 2, chap. 90)

CHAPTER 91 Sin against the Divine order of the ninth commandment

[1] Secondly, this commandment itself expresses the wise limitation of the right to collect and produce quite obviously and palpably. If we place the relative primordial property from the first point of observation adjacent to it, the ninth commandment points precisely to this by expressly forbidding to have a desire for what is the other's.

[2] So what is the other? The other is that **the Lord have created just as much ground on the earth for the sole maintenance of man as there is given to him by his measure of natural law, derived from his needs. Anyone who collects and manufactures more than this measure, in fact, even in the first degree, sins against this commandment, for in this commandment even the yearning desire is already shown to be criminal.**

[3] In the second degree, the lazy sins against this commandment, who is too lazy to exercise his original right of collecting, but only with the desire to gain possession of what another constitutionally collected and manufactured.

[4] We see from this that one can thus make oneself guilty against this commandment in a twofold manner, namely firstly, by an exaggerated want of collecting and processing, and secondly, by omitting it altogether. For both cases, however, the command is the same as the wise restriction. In the first case it restricts exaggerated collecting and processing greed, in the second case laziness, with the intention of finding the just middle road; because it expresses nothing else than the respect united with love for the natural needs of the neighbor.

[5] But one can oppose here and say that **there are presently many rich and wealthy people who, with all their wealth and riches, do not possess a square foot of country property. They have come into a wealth of money through lucky trading speculation or inheritance and now live on their legal interest. What to do about these? Is their property according to the Divine right of natural law or not? For by their possession of money they do not restrict human property by refusing to buy anything anywhere, but they lend their money to good places against the legal interest; or they make other permissible exchange transactions and thereby increase their capital share by many thousands of guilders annually, where they do not need the hundredth part of their annual income for their good food, according to the right of natural need. But they are not uncommonly very just, sometimes even charitable people. Do these too, fail against our ninth commandment?**

[6] I say here: It does not matter, whatever it is, for a person to possess beyond his need, or to have too much money or too much land. It is all the same. **For if I have so much money that I can buy myself a few square miles of land as estate property, that is just as much as if I had really made so much land for this money. On the contrary, it is even worse and much more contrary to Divine order. For whoever possessed so much land property, would necessarily have to be able to provide a living for a few thousand people, since he personally would not be able to handle such a large land property.**

[7] But consider a man who does not have property, but so much money that he could almost buy a kingdom with it. He can manage this money profitably only in the strictest case, or he needs at the most some accounting assistants, who will receive from him, in comparison with his income, a very moderate salary, often hardly enough to satisfy their needs, especially if they have a family.

[8] But no such money-owner can excuse himself with the way he has made the money, whether by speculation, by winning a lottery, or by inheritance. In any case, he stands before God like a receiver next to a thief. How, you may ask?

[9] What does becoming rich through lucky speculation means? That is, and means, nothing other than acquiring for himself the legitimate merit of many usuriously, thereby depriving many of the legitimate merit and appropriating it for himself. In this case, a man who has become rich through lucky speculation, is a barbarous thief. In lottery winnings, he is the same, because he acquires what is to be used by many, for himself. In the case of an inheritance, however, he is a stooge who also takes possession of the unlawful property of his ancestors, who could only claim it by the two aforementioned ways. (THE SPIRITUAL SUN vol. 2, chap. 91)

CHAPTER 92 Usury, the most damnable before God

[1] But one will say: This provision sounds strange; For what can the heir have for inheriting the property of either his parents or other wealthy relatives? Should he, in such a transfer, calculate the natural portion, take from the heir only as much as that portion, and then give the other part to whom? Or should he accept all this fortune, but accept only the part of nature which he deserves as his property, or manage the great surplus himself to support lazy idlers, or perhaps surrender such surplus to charity organizations, or the directors of charitable institutions?

[2] This question is only worth a monosyllabic answer. **Are the Divine law and the law of the state, or the Divine wisdom and care, and the secular state politics and so-called diplomacy, one and the same? What does the Lord say? He says: "*Everything that is great in the world is an abomination before God!*"**

[3] But what is greater in the world than an usurped state power, which, viewed from the Divine side, never submits to the Divine counsel, but only to its secular state wisdom, which consists in politics and diplomacy; and uses their powers for their own exploitative and consumptive welfare?

[4] But if it is abominable and disgraceful if any man deceives only one, two or three of his brothers, how much more abominable before God it must be when men know how to crown and anoint a man with all their might, and then under such coronation anointing, deceive entire peoples in all imaginable ways to their own revelry advantages, either by the so-called state wisdom, or, should it not do, then with cruel open force!

[5] I think that from this little sentence, one can almost grasp **the extent to which the rights of most of the present states handle their affairs counter to the Divine.** I also think that when the Lord said to the rich youth: "*Sell all your goods and distribute them among the poor, then follow Me, and you will prepare for yourself a treasure in heaven*", hopefully this statement will suffice to learn what kind of distribution the earthly rich man, if he wants to reap the kingdom of God, should do with his wealth. If he does not do that, then he must ascribe it to himself when the same verdict which the Lord has pronounced over the young man who has become sad: that *a camel would be able to get through the eye of a needle easier than would a rich man into the kingdom of heaven!* Of course, the circumstance must be taken into account that the Lord here has pronounced such a highly regrettable judgment over a young man, who was also certainly an heir.

[6] One might well ask: Why did "a rich young man" have to appear here, and why should not some old speculator have appeared before whom the Lord had made known His eternal displeasure with all earthly wealth? The answer is very close: the young man was not yet a diehard wealth manager, but he was still at the point where such a youth usually does not properly appreciate the earthly wealth yet. For just this reason he could at least approach the Lord for a short time in order to hear from him the right direction and the right use of his wealth. It is only when he realizes the Divine will, that he then falls away from the Lord and returns home to his riches.

[7] **So the youth had this privilege, as a youth who was not yet liable, to approach the Lord. But the already inveterate, old-aged rich landlord, speculator and usurer, stand as camels behind the eye of a needle, through which they would have to squeeze in order to reach the youth like the young man. So it is no longer granted to such a rich and given, like unto the young man, to meet the Lord. For these however, the Lord has unfortunately cited another very important example in the story of the "rich glutton." I do not need to tell you more.**

[8] But whoever of you can think only a little, will with the greatest ease find out **that no human vice is as contemptible to the Lord of heaven and all worlds as wealth acquired through usury and its usual consequences. For no other vices do we see the Lord of life and death very clearly opening up the abyss of hell as with this one.**

[9] Be it manslaughter, adultery, harlotry and the like, in all this, no one on earth has seen the Lord condemning him to hell. But this sin of usury, He has punished with word and deed in the most urgent manner, both with the priesthood and with every other privileged classes!

[10] Who can prove to the Lord, in the face of all other human offenses, that He has raised His almighty hand over such a sinner? But **the money-changers, pigeon-merchants, and such kind of speculators, had to submit to being beaten and chastised with a tortuous rope from the temple by the omnipotent hand of the Lord Himself!**

[11] But do you know what that means? This true evangelical endeavor will say no more and no less than that the Lord in heaven and of all worlds is the greatest sworn enemy of this vice. In every other, His Divine love speaks of patience, forbearance, but over this vice, He pronounces His anger and wrath!

[12] For here he hinders entrance to Him through the well-known eye of the needle, evidently opens up the abyss of hell, and shows in it a truly damned one, speaks up frightfully against the rule-hungry and greedy Pharisees, clearly showing them how fornicators, adulterers, thieves and other sinners are more likely to enter the kingdom of God than they.

[13] Finally, He even takes a chastening weapon in the temple and ruthlessly drives out all the speculators of any kind and calls them murderers of the Divine kingdom, turning the temple, which represents the Divine kingdom, into a dungeon of murder.

[14] We could cite several such examples from all those who could be inferred that the Lord is the supreme enemy of this vice. But for whoever is able to think reasonably, this will be enough. On this very occasion we may take a brief look at our ninth commandment, and we shall see from this view that **the Lord has not limited the desire in any other human relation, nor in any other self-forbidden opportunity and activity, as in the case of this most detestable opportunistic usury.**

[15] **Everywhere He expressly forbids only the activity, but here already the desire, because the danger which arises therefrom for the spirit is too great. It totally withdraws the spirit**

from God and turns him completely to hell. You can also see this from the fact that every other sinner feels repentance for a sinful deed, while the rich speculator celebrates and triumphs over a happy successful speculation!

[16] **This is the true triumph of hell, and the prince of hell, therefore, seeks by preference to foster in mankind in every possible way, love for the wealth of the world, because he knows that they are filled with this love, are most repugnant unto the Lord and that they receive the least mercy!** - I do not need to tell you more about that.

[17] For everyone who will heed these words deeply, because they are the eternal irrefutable Divine truth! And you can know it to be true and believe it, because not one syllable in it is too much, rather you can assume that there is far too little said. But everyone should remember this: **the Lord will employ every possible means at every possible occasion, before he will let anyone perish, but against this vice, He will do nothing except open the abyss of hell, as He have said it in the gospel.** All this is certain and true, and through this, we have come to know the true meaning of this commandment. And I say once more: Let everybody take what is said here to heart! (THE SPIRITUAL SUN vol. 2, chap. 92)

[4] I said: "Friend, you are completely right and I commend you for your faith, but I cannot act according to your wish, for if I would do that, I would act contrary to My once established order which surely can and will never happen.

[5] For wherever there are mountains on the Earth, that is where they have to be. Wherever there are springs, seas and brooks and streams and lakes, that is where they have to be, just like the different sense organs in the human body. And wherever there are such malicious places at the surface of the Earth, that is where they have to be, for the realm of the soil, the air and the water must unite in themselves a nearly endless great number of the most various nature spirits, so that from that, all kinds of minerals, metals and stones can exist, and plants and animals, everything according to their nature, can find and have their food and survival.

[6] So wherever men will find such places on Earth, where no matter what plant can grow and where no animals of no matter what kind appear, that is where they should not establish themselves, for there will certainly exist such a subterranean source by which the very impure nature spirits will be moved to the surface to unite themselves with the air and the water.

[7] There are more than enough healthy places in the valleys and on the mountains where men, when they are modest, can largely take care of their livelihood, and it is not necessary for them to also live in and cultivate the bad desolate plains.

[8] Look, the sea covers very great parts of the Earth, as well as the lakes and streams, and a great part of the surface of the Earth is formed by those high mountains, which are not only barely located there, but of which their vast highly located valleys and plains are moreover often covered with eternal snow and ice. Would you then also not want to say to Me: 'Lord and Master, since nothing is impossible to You, and the number of people on the Earth is continually terribly increasing and they would finally maybe have too few good land to earn their necessary bread for their food, so please change now the vast water plains and the infertile high mountains into good and fertile land, then men will possess largely enough fertile land, even if there will be a 1,000 times 1,000 more as now'? And on this I will have to answer you: if I would do that, then indeed much more vast land will exist, but nothing would grow anymore on such a dry mainland.

[9] Thus everything must be as it is, so that fertile lands can exist on the Earth. **If men would live and act according to God's will that has been revealed to them, they would have more, yes much more than enough fruits to nourish their body. Because the lack of foodstuff and famine that happens now and then among the people are only caused by the people themselves because of their self-love, greed, lust for power, laziness and moreover by the resulting craving for an extremely luxurious life and earthly riches.**

[10] Just look at the many rich people – showy loafers in the cities. They have many goods and treasures, but what do they give back to the poor for the fact that they work for them almost day and night in the sweat of their face? Nothing, they do absolutely nothing for them, because the scanty daily wages and the bad and meager food are in no proportion to what the poor are doing for the great, and rich, showy loafers, and so it has not any value for Me.

[11] What good work is for example Herod doing for the people who must pay their imposed high taxes and are doing the heavy forced labor for him? Look, there are now a lot of such Herods in the world, and they are causing the need and all misery among the people, and by their never satisfied greed they are causing high cost of living and famine among the people, but for this they will receive their reward in the beyond about which they really will not rejoice. For truly, truly, a camel will go sooner through the eye of a needle than such Herod would enter the Kingdom of Heaven.

[12] **Therefore, you rich people, should always richly remember the poor, then you will discover that on Earth there is more, yes much more than enough good fertile ground.** Did you, innkeeper and possessor of great goods and riches, well understand this now?" (GGJ Book 20, chap. 38)

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THE RIGHT SOCIAL ORDER – EQUALITY, FRATERNITY, ACTIVE LOVE

And Kisehel bent down, lifted Lamech and Thubalkain from the ground and said to them: "Brothers, why do you prostrate yourselves before us? Are we better than you? Or are we not mutual brothers?"

2. "Oh look, in future we should no longer do this; for only to God alone are due all gratitude, honor, humility and all our love.

3. "If we want to be true children of one and the same Father, we must hold each other in like esteem not expecting our brothers to bow to us; let our mutual esteem consist in that we love each other as true brothers out of our love for God.

4. "What is above or below this, likewise is not within God's order and thus a sin.

5. "You can see it from the example of a man to whom all other men show a profound respect though he is not a jot better than they.

6. "What will soon be the effect on him of such general reverence?"

7. "Look, soon he will begin to think of himself as more and better than those according him such respect, and he will become proud, arrogant and, finally, even tyrannical! No

longer content with the respect of his considerable following, he will invade other regions with this crowd foolishly devoted to him and with his devoted fools force the people there to submit to him, maltreating and even killing those who refuse to do so.

8. "Indeed, such a man will go as far as forcing the devoted, respectful brothers to pay him a considerable part of the fruits of their labor as a tribute to their foolish respect!

9. "In this way, kings and worldly rulers will rise in all cruelty and will crush to death their brothers, who were foolish enough, maybe because of some special talent, initially to accord them more respect than was due to them in the divine order.

10. "Thus we shall give to God what is His, and to the fellowman what is due to him!

11. "Honor, respect, humility, glory, praise, gratitude, love and adoration on our part are due to God alone; but we are all brothers and shall therefore love each other no more and no less than each loves himself For therein lies the all-regulating and -equalizing beam of balance, namely, that we deal with one another as we deal with ourselves.

12. "Wherever one deviates from this straight line, also the divine eternal order is bent and easily broken when man offers to man what is due to God alone.

13. "And wherever this happens, also the seed is sown from which all disaster will come over the whole earth.

14. "For truly, I tell you, no other sin but this one will be punished already on earth as direly as has often been the case under your rule!

15. "So, dear brothers, let us introduce quite a different royal rule. In this kingdom the king will be a guide and teacher to his brothers, by no means a lord and ruler.

16. "Such a king will be according to God's order and will have no need of worldly might, but the might and power of divine love, wisdom and order will dwell in his spirit, and out of the spirit he will be able to easily and mightily lead his brothers into all that is good and true.

17. "So heed this well and do not prostrate yourselves before us or anyone else of your or our like, and you will be a blessing to the people; likewise, let no one prostrate himself before you, and you will be blessing the peoples.

18. "Now let us proceed to the dining-hall; for the meal is quite ready.

19. "Do not think of the temptation, but be full of cheer, for the victor shall rejoice in his victory but not be sad about it. (THE HOUSEHOLD OF GOD vol. 2, chap. 201)

14] And Henoch turned to Lamech and said: "My son, you are quite far off the mark! What the Lord is doing, is certainly something very different from what man does and should do; for He alone is the Lord!

15] **The ranking, however, which the Lord has established among the people is only based on our love for Him, and there it says: 'The more you love Me, your holy Father in your heart, the closer you are to Me; with less love for Me you're also further away from Me!**

16] Behold, therein lies Henoch as the assigned high-priest, the three baskets on the pinnacle, Purista and Ghemela, as well as the duty of children to their parents, who are the first high-priests assigned by God to their children!

17] **Such is thus only the ratio of love to God; but among the people such love active positions should not exist to separate them from one another, as to one thinking more of himself than another!**

18] Only before God are we different by our love for Him but among us no selfmade difference should exist!

19] For he who wants to be big, will be small before God; but if we are just loving brothers to each other, we also will be like that in front of God! (THE HOUSEHOLD OF GOD vol. 3, chap. 41)

[3] Besides that, remember what I will proclaim to you: when there will be a lot of Epicures on the Earth, a general judgment over all the people on this Earth will also soon be allowed by God. Then we will see if somewhere there will again be men who will stand up with the measuring stick in their hand and dare to say to their fellowmen: ‘Look, I have measured this big piece of land, I have indicated its boundaries and declare this as my complete inviolable property, and he who has the brutality to dispute this or will only say: ‘Friend, everyone of us has the right to snatch this imagined right out of your hands, as long as he has the power and the means to do it’, I will punish with death.’

[4] I say to you: at that time such people will never exist, for when next time I will come again on this Earth to keep judgment over such dead epicures, but also to give the reward of life to those who out of love for God and their fellowman have suffered much misery and distress, then the Earth will no more be measured with any measuring stick for the benefit of one person only, but wherever one will stand, he will also reap and provide for his need. And the people will well support one another, and no one will say: ‘Look, this is my property and I am lord over it.’ Because then men will perceive that I alone am the Lord, and that they all are brothers and sisters.

[5] It is true that this should also be the case among the people now, but in this middle period of development of men who are still not purified by the big fire of life, it will stay allowed, but from now on, it will not be a full 2,000 years anymore. After that, the spirit will predominate strongly with men and on the Earth no more ‘mine’ and ‘his’ will be seen, nor will be talked about it.

[6] You, who are now My friends, possess a big piece of land of the Earth that has been measured to you. Ask yourselves who measured it to you as your legal property, and the answer will be: the laws made by men, and your money and other treasures to which again only men have awarded an idle value to it.

[7] From God’s point of view, the whole Earth belongs to all men in equal measure, as this was the case in the beginning. Wise men should divide it according to the need of the people and should teach them to cultivate it, and then the fruits should be partly distributed by the wise men and the surplus should be kept in warehouses and storehouses that are arranged for that, so that no one in the community should suffer need.

[8] But if the rich and mighty will draw everything unto themselves, a lot of people must by that become very poor and live their lives in great misery and distress, because everything belongs to the few rich and mighty but nothing to the poor, except what the rich and mighty want to give them in a scanty measure for the heavy work that they have done for them.

[9] However, these things cannot change for the moment. Therefore, you, rich and mighty, you should be true friends regarding your poor brothers and sisters, and show them love. Feed the hungry, quench the thirsty, clothe the naked, comfort the sad ones and free the prisoners who by your greediness are unnecessary pining away in the dungeons of their

bodies by your power and your laws, but even more so in the dungeons of the night of their soul. Go and free them, then I will free you from the power of death and judgment.

[10] Be in the future only My manager with your earthly goods, then in return I will give you eternal life, for I have the power for it and can give it to whom I want. With the same measure with which you will mete, you also will be meted by Me. (THE GREAT GOSPEL OF JOHN Book 20, chap. 30)

[2] I said to him: "My dear Mucius, I said to you yesterday that you are stingy and not friendly to the Jews, and that, if it would not have been so late, I would have avoided entering your house. Now let Me again explain something to you, so that you will have the right guideline for your future life.

[3] Look, you are a Greek from birth, but for what concerns your heart you are a Roman. Now, for what concerns your spirit, do your best to follow only My teaching. **For to Me there are no Romans, Greeks, Jews, Persians or other nations. There are only people who will all have part in the Kingdom of God in the heart and also on Earth.** However, one people had to be chosen from which salvation comes forth, and this could only be the Jewish people because only there the right foundation was laid already by Moses and the prophets. But this does not mean that this nation is more than other nations. O no, only when they would have accepted My teaching and would have recognized the true Messiah, whom I always am and will be, they would have become the mightiest and also the most noble nation, because the conditions for it were present in that nation by the soil that had been cultivated for centuries. But since this will not happen, it will also be like this: *'The first ones will be the last ones.'*

[4] Since you know this now also, you should not despise or perhaps hate this people when you soon will hear what they will do to Me, but consider them as lost ones who do not know what they do, and try with all your heart to lead them on the right way wherever you can. **So do not favor your fellow citizens but be righteous to everyone, so that you will not receive the bad name of being rude, unfriendly and miserly.**

[5] **Always try to follow My example and do your best to be especially patient.** For look, despite when in a lot of occasions all of you would already have broken the thread of patience, I remain patient, listen calmly to the great foolishness of the people and try to teach them in a manner that is not repulsive to them, and I am doing good works for them as much as possible. Look, Mucius, this is how you all should be if you truly want to be My disciples. (THE GREAT GOSPEL OF JOHN Book 25, chap. 39)

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THE LORD'S TEMPTATIONS AND ALSO THE GREATEST TEMPTATIONS FOR THE HUMAN BEING. THE NEED TO FOLLOW HIS EXAMPLE

- Sermon 13 -

First Sunday In Lent. THE TEMPTATION OF THE LORD

St. Matthew IV, 1-11: *"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty night, he was afterward an hungred. And*

when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

(January 21, 1872)

This chapter deals with My temptation through Satan when I walked on earth. The account of this temptation, as My disciples put it down in the Gospels, should not be taken literally for, naturally, Satan knew Me well and saw his Lord in Jesus. Therefore, it would not have been a temptation on his part to suggest that I turn stones into bread since he was well aware that I was capable of much more than that -, or to suggest that I cast Myself from the pinnacle of the temple saying that nothing would happen to Me if I were the Son of God. It was he who carried Me through the air from the desert to these pinnacles knowing that I did not fully belong to this earth and that the power of attraction of this planet could not affect Me if I did not wish it.

Also, when he led Me onto a high mountain offering Me all the kingdoms My human eyes could detect from there, he still knew only too well that he could not offer his Lord and Creator the insignificant kingdoms of your dark earth, not even the entire earth; for he was able - as no other spirit was - to survey My boundless creation with his spiritual eyes.

You can see that the literal interpretation of the passages, as they are given in the Gospel, cannot be the real explanation of these words. The meaning and significance of the temptation is quite different. **These temptations - as described in the Gospel - may be temptations for men but never for the God and Creator of all finite things, even if He is in a human body.**

In your world, if a student is preparing for an examination, he usually retires to a secluded place where he keeps on studying day and night. He renounces some worldly pleasures, be it food, drink or entertainment, so that - in the first case - his stomach may not gain too much influence over his mind or - in the other case - entertainment may not distract his mind which needs concentration during the studies.

That which every human being does who is preparing for an important step in his life, I did too. When the time had come that I had to start My teaching ministry, namely, as a man in whose form My Deity was clad -I, too, had to concentrate, had to reduce the food for My body to an absolute minimum because My Spirit wanted to create spiritual and eternal things and did not wish to be impeded by matter.

My human being fasted whereas My spiritual being enjoyed an abundance of bliss, of which only a spiritual being is capable who is prepared to renounce all that is great and mighty within him and sacrifice himself out of love for the sake of the beings and spirits he has created.

In those moments all the human passions attacked Me. But only by becoming all man and by the Deity withdrawing into My innermost, was I able to set an example to My spirits of

how to conquer and withstand all temptations. With this test I wanted to set an eternal example to all and make it clear to them that they could become My children only by conquering the mighty evil influences.

First it was hunger that assailed Me as a human being. That this was conquered is expressed in the words I spoke to Satan in response to his first offer: *"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."* In other words: If fleshly desires attack a man's soul, let him think of these words, namely, that above all man's inner spiritual self has to be nourished, cared for and educated, even if it is at the cost of the body. What I said to Satan has this meaning for you: **"Remember always that you have not been created to care for your body but to perfect your soul."**

Satan's second metaphorically depicted attempt was to tempt the divine power within Me. In other words: **A desire to boast with My divine attributes came over Me. This temptation may be likened to that when a person, gifted with great abilities and knowledge, even with divine powers and capable of accomplishing things that are denied to others and must appear to them like miracles, boasts with such abilities instead of using them for the benefit of his fellowmen or the greater glory of the Giver.**

Here applies My second reply to Satan: *"Thou shalt not tempt the Lord thy God!"* This means: **"Do not succumb to the delusion that the Lord, even if He did give you power, might not take it away from you again if you do not use it for His ends but only for your own!"** It would be raising oneself above one's own human abilities, misusing a divine gift the success of which would promote pride instead of humility. Satan tried to awaken My human conceit and thought I might raise Myself above this lowly station on which, in My opinion, depended the success of My great plan.

The third attempt was to arouse My lust for power. For these three mightiest of passions are latent in the human heart as a basis for all the others: the propensity for a life full of pleasures for the body; the desire to excel others, that is, to hold a socially splendid position which provides the means for the satisfaction of the first passion; and, finally, the mania to be able to command instead of obey, to be the first, the one who lays down laws for others whilst he has raised himself above all laws and feels exempt from adhering to any of them.

The answer to this third attempt by Satan was: *"Get thee hence, Satan; for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve."* This means in other words: Away with this low passion of wanting to dominate others which includes all the other passions like arrogance, hate, vengefulness, anger and retaliation. The spiritual element within man, which was placed in his heart by God, requires you to step down, to become the most insignificant, to want to serve all the others, - if one day you would like to be set over great things. **You must completely relinquish your desire to subject others. You shall learn to obey, so that one day you may be able to command, but not command with word of judgment, but with love and patience.** Only in this way will your command never appear harsh and will be strictly followed, because the one who obeys you realizes that all this is only for his best. Thus man serves his God and Lord and, following My example, he will achieve the best results in the smallest and most insignificant things.

Just as I, as a man, once had to fight My way through all the human passions which I, as the Creator, intentionally put into the human nature, you have to do the same if you want

to follow Me. You have to fight the mighty urge for good living, subordinate all these pleasures to a higher goal freeing yourselves from the shackles that impede the flight of your soul. You must ban conceit, - the foremost liar, since it depicts a nicer picture of yourselves than is true and excuses bents of the worst kind with sophisticated shrewdness. As a result, you often imagine yourselves more important and better than you actually are which, naturally, must hinder your progress.

Do not give yourselves credit for powers you do not possess. Look upon yourselves as weak and unworthy, so that you may be strengthened in your faith and trust in Me; then the third bad passion, the lust for power, will not take hold of you and render you slaves of yourselves. There is nothing worse in the world than to have this conceited notion that you are better than others, and to be inclined to dodge any pressure of obedience, always climbing over the shoulders of others to where only the one is the master and all the others slaves. For, to command others quite different qualities are needed than are possessed by those who at the present time on your earth seek to govern their fellowmen. Look at Me! How do I govern? Is it through force, or through prompt punishment or relentless judgment of the fallen and erring? Do I govern through anger, revenge and punishment? Certainly not! As you know Me, you Can see that I govern only with the help of My all-embracing love, that forgiveness is My first principle and that I do not persecute the one who may err without his fault, but indulgently put all the means in his path for his betterment.

All the evil, evident as such in the world, was not created by Me, but it is a product of men's misuse of their free will. As free beings they can do what they wish, but they alone are responsible for the consequences. As I have said before: There is but one truth, and he who sins against it has to experience the consequences of falsehood.

Thus this Gospel shows how I, as a man, notwithstanding My position of might, fought forcefully against the passions in order to demonstrate to you and all the spirits that the evil, which I suffer to be in the world, serves after all a good purpose - the soul's progress.

You shall serve God alone, and this you do only when you follow the great commandments of love which prompt you to control your flesh and fight against the evil mental traits of vanity and lust for power. Only through self-denial and resistance to these strong urges in your human nature will you one day, in My Kingdom, comprehend what it means to be set over great things or, what the phrase signifies: "*He who humbles himself shall be exalted!*"

You will come upon the same traits also in the beyond. The first - although not in a material but in a spiritual sense, that is, as a desire to know and comprehend everything. The other two will in the beyond be more prominent in you than here on earth. This you can see where Lucifer and his followers are concerned who, conscious of their power, lost their equilibrium, proceeded from meekness to presumption and then, as did Satan, wanted to dominate even Me.

In order to know the right measure of how and when one is allowed to use his power, in order to understand how much knowledge will be needed for a particular task and to realize that, even if one is set over great things in the beyond, one is still meant to be a servant also to the lowest being, these passions must be fought and conquered already in this trial life here, so that one will be able to control them in the other world when entrusted with greater powers.

For this reason, do heed My words! You do not even know half your mission, you know less than a third about your nature and have no idea whatsoever why it has been made as it is and not different. Your eyes still suffer from cataract and the light of My wisdom is still unable to

penetrate to your inner being. At most, a spark of love sometimes moves your heart and makes you suspect that there is still something higher and greater. But the moment this ray of light has illuminated the innermost ventricles of your heart, these three passions—selfishness, vanity and lust for power—darken them once more. They whisper a thousand excuses into your ear: "Yes, but one cannot completely withdraw from the world!", "One cannot live like that!", "Well, that is how the world has been made!", and so on. **All just excuses of indolence because all of you, although you are hearers of My Word, do not want to become doers.**

Now in particular, when from one Sunday to the next My Gospel is explained to you as you have never before heard it explained, now I want to make you ponder on My coming to your earth, so that you may recognize—at least to a degree—its great significance and understand what it means: **God, the Creator of all infinity, descended to your earth in the lowliest circumstances and suffered you, erring and blind created beings, to persecute, even crucify Him. He went through all the phases of your life and fought against the human passions in order to give a shining example to you and all the spirits for all times. He showed that if a person wants to be spiritually like Him he must respect the spiritual as the most important thing and subordinate everything else to it. Then, fighting against the most powerful passions, one can become worthy of serving also other spirits as a leader and helper, proving through one's actions that man does not live only by material, but above all by spiritual food. He showed that God should not be tempted in His grace and that, following His two commandments of love, one could lead himself and others to where He, the Father, has long wanted to have you, that is, to His Kingdom as His worthy children. Amen.**

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THE ONLY LAW IS LOVE

02] But the Lord soon turned to all and said to them: "Listen, my children! What I now will share with you all, you must take note of in your hearts!

03] Until now I have not given you a law, except for the only law of the most gentle love; should I now add a new one to this old command of all commandments?!

04] Listen, for as long as you keep this in your hearts, for as long no other commandment should bind you to Me and to your actions!

05] Because pure love and all actions thereof are anyway the most veracious foundation of all righteousness. Who has the pure love of Me in his heart, for him any possible kind of injustice will forever remain alien to him.

06] Therefore you do not need any new commandment, because, as I said, love is the greatest commandment, which in itself contains all life and all truth.

(THE HOUSEHOLD OF GOD vol. 3, chap. 28)

[1] MY disciple John told you already, and I confirm this to you, that in the 2 commandments: 'Love God above all and your fellowman like yourself' are contained the

10 commandments of Moses and all the rest about what man should do to awaken the spiritual spark that abides in him and to unite more and more with his soul. For it is only in the right way of living according to God and in the right deeds of love for your fellowman that you will find true satisfaction, inner peace and the right victory over your passions and death. The one in whom the conviction is awakened, which makes it impossible for him to sin against those commandments, will already discover true Heaven on this Earth, for he became untouchable for all the attacks of evil, became by that a real ruler in him, and out of him a ruler over nature.

[2] For since the soul of man contains everything from all the beings that the Earth carries, as you know, it is very natural – once the spirit will rule in his house which contains everything – that he also must be able to rule over the various images of his I. Just like a king who worked himself up from the rank of slave to the throne will rule without resistance over all these ranks to which he belonged. But it is obvious that this is only when man has found **the binding link of the chain, which is My teaching**, and has connected both chains to only one unbreakable chain. He is completely powerless as the last link of the material chain, which is only the highest form of the soul, forming by that some human form, and is actually nothing but a very intelligent, well developed animal.

[3] I think that you understand now why you live, and how you can come to the right understanding.” (THE GREAT GOSPEL OF JOHN Book 25, chap. 36)

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